

THEORETICAL
AND
EXPERIMENTAL

John OR, *Grayson*

A Believer clearing Truth by Seeming
Contradictions.

WITH

An Appendix of the Triumph of Assurance
over the Law, Sin, the World,
Wants, present Enjoyments.

To which is added the new Command renewed,
or, *Love one another*; with ten Rules for
the right understanding of Scripture

BY

RALPH VENNING, A.M.

The Eighth Edition.

LONDON,

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THE
CONQUEST
AND
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clearing Truth by
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Justice over the Law, Sin, and World,
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of Love, with the Rules for
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Printed for J. B. Nichols.

1509/2231

To the Right Worshipsful
Col. FRANCIS WEST

Esquire.

Worthy Sir,

TO study a requital of the many favours which I have received from you, were to spend my time and thoughts about that which I cannot attain to: thankfully to acknowledge them is all I am able, and that I am as much willing as bound to do; and that this will be candidly accepted by you, I have more then ordinary ground to believe; having experimented your noble mind to be like that of Artaxerxes, King of Persia, who thought it as well becoming a Royal Mind to accept of small things from others, as to give great things to them; and this indeed is to be like minded to God himself, who gives the greatest gifts to men, and accepts the smallest returns from them; for if they have not a Lamb, two Turtles shall serve the turn. This, noble Sir, hath encouraged me to dedicate these my first fruits, as a thank-offering unto your self, and under your name to present them to the World. Yet would I not use your name for Patronage, having learned from the much noble and much learned (a) Verulam, not to account any Book worthy of a Patron which hath not truth to patronize it; which if it have, it needs no other Patron; which if it had not,

(a) In an
mout. Scilicet

The Epistle Dedicatory.

Should be as unwilling to set your name as my own before it. As for the matter, though it seem contradictory, yet it doth but seem so; for utraque pars est vera: and though it be made up of Paradoxes, yet they being grounded, not on Stoicisme, but Christianitie, I hope they will answer the name of Orthodox. Yet what can a man call Orthodox in this Heterodox age, wherein scarce any one thing is spoken or written, but every man comments or glosses upon it, interpreting, not as the Text speaketh, the truth requireth, or the Author meaneth, but as his Opinionative phansie pleaseth to criticize. And this indeed might have been an argument sufficient for me to have kept these ensuing Paradoxes within my breast, and not have written them; or within my Study, and not have Printed them; but having had some approbation and importunitie to make them publick, I thought it better to lay myself open to any censure, then to conceal anything which may conduce to common good. Seeing therefore they are to go abroad, however they speed, it will be no small honour to me that you bid them welcome, and entertain them as that which doth and ever will witness me to be,

Sir, Your Worships Devoted to serve you
in the Service of Christ;

Ralph Venning.

To the Readers.

Kind Readers,

THese *Paradoxes*, which for the most part of them have lain by me this many *months*, are at last presented to *publick*, view, not to make *me* but *Christ* and the *mystery of godliness*, more *perspicuously* known in the world. That to me both in the *first writing* of them, and since in the *often reading* of them, they have been not a little *profitable*, I cannot but declare: and what ever my gain hath been, I wish you as much, and as much more, *terque quaterque*. If the *spirit* of God joyn with you in reading of them, I believe you will find that made clear in two or three *lines*, which many *pages*, if I say not *volumes*, have left under a vail. If it prove so, give glory to God in Christ for your self and me, and pray for me, that God will give more of himself *into* me, that I may give out more *unto* you: and may be in all things *instrumental* to his glory and your good: which is the highest *ambition* of him, who willingly subscribes himself,

Yours in all Christian Service,
Ralph Venning.

The Contents.

- 1 **C** Concerning God in Trinitie and Unitie.
- 2 Concerning God the Father.
- 3 Concerning God the Son.
- 4 Concerning God the Spirit.
- 5 Concerning the Attributes of God.
- 6 Concerning Election.
- 7 Concerning the Scriptures.
- 8 Concerning Creation.
- 9 Concerning Angels.
- 10 Concerning Man.
- 11 Concerning Sin.
- 12 Concerning the Law.
- 13 Concerning Grace.
- 14 Concerning the Lords Supper, and Baptisme.
- 15 Concerning the Resurrection.
- 16 Concerning Heaven and Hell.
- 107 Of these Paradoxes.
- 127 Miscellaneous Paradoxes.

The Second part contains 309 Paradoxes more.

Total is 543 Paradoxes: to which added an Appendix to the new Commandments Renewed.

ORTHODOX PARADOXES:

O R,

A Believer clearing truth by
seeming contradictions.

I.

*Concerning God in Trinity
and Unity.*

HE Believes that which reason cannot comprehend; yet there is (a) reason enough why he should believe it. a Δ by C. verbum & ratio; & verbum est ratio fidei.

2 He believes one God in three persons, among whom he denies not *prioritie*, yet grants *eternitie*.

3 He believes three (b) persons in one God, two natures in one person, and one will in three persons. b i. x. c. 15. c. 15.

4 He believes that God is nothing less than the three persons, and that the three persons are nothing more than God; that they are of one God, in one God, and all but one God. 1 John 7.

A 4

He

Orthodox Paradoxes.

5 He believes that the *Father* is not the *Son*, nor the *Son* the *Father*; yet (a) that the *Father* and the *Son* are one.

a Joh. 14.
10.

6 He believes that the *Father* and the *Son* are not the *Spirit*; yet the *Father*, *Son* and *Spirit* but one and the same undivided and indivisible God.

7 He believes that God is himself and of himself, and yet he believes (b) that God did not make himself.

b Nihil est
causa sui
ipsius.

8 He believes that God is the *Alpha* and *Omega*, (c) the beginning and the end; and yet he believes that God had never a *beginning*, and shall never have end.

c α και ω
τελος.

II.

Concerning God the *Father*.

9 He believes that the power of God is common to the three Persons; yet he believes, that the *Father* doth that which the *Son* and *Spirit* cannot (be said to) do.

10 He believes that the *Father* begat the *Son*; and yet he believes that the *Father* was not before he begate him.

11 He

11 He believes that the *Father* is
(a) greater then the *Son*; and yet he
believes that the *Father* and the *Son*
are (b) equal.

12 He believes that the *Father* is
the first Person in the *Trinitie*; and yet
he believes that the second and third
person are as (c) eternal as he.

III.

Concerning God the Son.

13 He believes that the *Father* is
not the *Son*; and yet he believes
that whatsoever the *Father* is, the
Son is the same.

14 He believes that *God* hath no
form; and yet he believes that *Christ*
(d) was the *form of God*.

15 He believes that in *Christ* there
be two natures; and yet he believes
that *Christ* is uncompounded.

16 He believes that *Christ* is not
God and *Man*; and yet that is (e)
God-man.

17 He believes that the *Son of God*,
and the *Son of the Virgin*, is but one
Son.

18 He believes that *Christ* was of
man, yet not by man; and he

אשר בשר was the (a) fruit of the womb, but not
καρπὸς the seed of the loyns.

τῆς κοιλίας.

Luk. 1. 42.

Jam. 1. 17.

19 He believes that Christ remained what he was, and without change became what he was not.

אבן עזר

Isa. 7. 6.

Joh. 1. 3.

14.

Isa 7. 14.

Col. 1. 16.

Joh. 8. 8.

Mat. 11. 14.

20 He believes that the (b) Father of Eternitie was born in time.

21 He believes he who made man,

was made man.

22 He believes that he who was

born of the Virgin, did make his Mo-

ther.

23 He believes that Christ was

before Abraham was; and yet he be-

lieves that Abraham was born long

before him.

24 He believes that Christ is the

Rom. 8. (c) first-born among many brethren;

and yet he believes that all the bre-

thren are (d) first-born.

25 He believes that Christ was for

a little time with men on earth; and

yet he believes that he was never wan-

ting from GOD in heaven.

26 He believes that Christ never

offended his Father; and yet he be-

lieves that Christ lay under his Fa-

thers wrath.

27 He believes that God the Father

was

was alwayes well pleased with his Son ;
and yet he believes that the Father
once forsook him in displeasure.

28 He believes (a) that no man
took Christs life from him ; and yet he
believes that the Jews put him to
death.

29 He believes that Christ was
dead ; and he believes that Christ (b)
arose by his own power.

30 He believes that Christ went
away from his Disciples ; and yet he
believes that Christ is (c) with them
(d) to the end of the world.

31 He believes that Christ made
satisfaction once for all ; and yet he
believes that Christ doth make inter-
cession every day.

32 He believes that Christ is in the
body, yet not included in it ; that he
is out of the body , yet not excluded
from it.

33 He believes that where ever
Christ is , there is God-man ; and yet
he believes not that Christs *humanitie*
is *every where*.

34 He believes that Christ hath
and shall have a *Kingdome* in this
world ; and yet he believes that Christs
King

a Joh. 10.
18.
1 Thess.
2.14,15.

b 1 Cor.
15. 4.
John 10.
18.

c Mat. 28.
20.
d Ege.
ταξ.

Heb. 9.26.
28.
Joh. 1.14.
Joh. 3.13.
Mat. 1.33.
Mat. 26.11.
Luk. 1. 33.
Revel. 1.
10.

Orthodox Paradoxes.

a. Ex 78. Kingdome is not (a) of this world

280108

7878.

John 18.

36.

John 14.

16, 26.

IV. Concerning God the Spirit.

b. I John

5. 7.

Luke 24.

24, 39.

Mar. 12.

20.

Luke 11.

20.

John

Gal. 4. 4.

John 15.

26.

35 He believes that the Spirit proceeds from the Father and the Son; and yet he believes the Spirit to be the (b) same being with the Father and the Son.

36 He believes that God hath no corporeal members; and yet he believes that the Spirit is (c) the fingers of God.

37 He believes that the Father sent forth the Son, and that the Son sent forth the Spirit; and yet he believes that they were never separated the one from the other.

V.

Concerning Gods attributes.

a. 401. 28.

Joh. 1. 18.

Joh. 1. 18.

Joh. 1. 18.

Joh. 1.

38 He believes that in God, that which is understood, and that which understandeth is all one.

39 He believes that there can be no Ideas fram'd of God, and yet he believes that God is known.

40 He believes that (d) no man hath seen

Orthodox Paradoxes.

7

seen God at any time ; and yet he believes that Moses talk'd with him (a) *a* Exodus 33. 11. face to face.

41 He believes that God can will nothing but good ; and yet he believes that God willed that sin should be in the world. *James* 1. 13, 17. *Eph.* 1. 11. *Rom.* 11. 31.

42 He believes that Gods will and power are equal ; and yet he believes that God can do what he never will do. *Psal.* 135. 6. *2 Sam* 16. 10.

43 He believes that God doth all that he wills to do ; and yet he believeth that God wills that to be which he never doth.

44 He believes that Gods willing of sin is rather a permission then a willing ; and yet he believes it to be a willing permission.

45 He believes that Gods will is one ; and yet that his will is manifold.

46 He believes that though men leave the will of God undone , yet his will is never disappointed.

47 He believes that God can do all things ; and yet he believes there is that done in the world which God cannot do.

48 He believes that (b) God would *b* 1 Tim 2. 3. that

Orthodox Paradoxes.

that all men should be saved ; and yet he believes that his will is not changed nor frustrated, though many are damned.

49 He believes that God wills nothing but what is *just* ; and yet he believes that *justice* is no rule to God's will.

50 He believes that God is alwayes *just* ; and yet he knowes that God (a) punisheth some men when they have done what he bid them do.

51 He believes that holiness, mercy and justice are in God ; and yet he believes that there are no *adjuncts* nor *qualities* in him.

52 He believes that *it repented God for making man* ; and yet he believes that God never changed his mind.

53 He believes that God is sometimes *angry* : and yet he believes that there is *no passion* in him.

54 He knows that the threatnings of God are not alwayes *fulfilled* ; and yet he believes that God is alwayes *faithful*.

55 He believes that God doth go and come ; and yet he believes that God never changeth places.

a Things are not just, and then God wills them, but God wills them; and then they are just.

Isa. 10. 6.
12.
Gen. 6. 6
Num. 22.
19.
Exod. 4.
14.
Isa. 27. 4.
Joh. 3. 10.
Titus 1. 2.
Gen. 11. 7.
1 Kings 8.
27.
Acts 15.
18.
Eccl. 1.
3. 4.

Orthodox Paradoxes.

56 He believes that God fore-knew all things; and whatever he fore-knew to be, must needs be: and yet he believes that Gods fore-knowledge was not the cause of their Being.

57 He sees that the things which God knows are *variable*, and *changing*; and yet he believes that the knowledge of God never *changeth*.

58 He believes that God shews *mercy* even then when he executeth *justice*; and that God executeth *justice* when he sheweth *mercy*. Ezra 9. 13
Rom. 3. 26

VI.

Concerning Election.

59 He believes that God is no *†* *re-specter of persons*; and yet he believes that God elected some, and left others, when he found no *difference*. † Περὶ πολλῶν
Acts 10
34.
Eph. 1. 4

60 He believes that none were (*l*) *elect*ed, but *in and by Christ*, and yet he believes that Christ is not the cause of *election*. Eph. 1.
4. 11.
John 17.
2, 6.

61 He believes that God never made any man on purpose to reprobate him; and yet he believes that God ever purposed to *†* *reprobate* some men. Ezec. 33.
11.
† Ἀποδοκιμαζέειν.
VII.

VII.

Concerning the Scriptures.

Pfal. 12.6. 62 He believes that the *Word* of God is true; and yet he believes that God doth not *speake* the *Word* because the *Word* is true, but that the *Word* is true because God *speaks* it.

† Τις γὰρ
ἐταυρῶν
αὐτοῦ. 63 He believes that † *no man knows* the mind of God; and yet he believes that the *Scripture* contains his Will.

Num. 20. 12. 64 He believes that the *Scriptures* were written by men subject to *error*; and yet he believes there is no *error* in them.

65 He believes there is no *contradiction* in *Scripture*; and yet he finds in Gen. 17. the same thing (*m*) commanded and 12. Gal. 5. 12 (*n*) forbidden.

66 He believes that the *Scriptures* are true, and that they are from God; because the *World* doth not believe them.

VIII.

Concerning Creation.

67 He believes that God wrought
six

six days; and yet he believes that God kept an *everlasting Sabbath*.

68 He believes that God Created all things *in time*; and yet he believes that all things which God doth is done in *Eternity*.

69 He believes that *nothing* hath Heb. 11.3
no good in it; and yet he believes that God made *all things of nothing*, and behold they were *very good*. טוב מאד

70 He believes that God never spake a word; and yet he believes that all things were created † *by the* † קרישׁ.
Word of his mouth.

71 He believes that the *Creation was ended in six days*; and yet he believes that Creation is continued in providence every day.

IX.

Concerning Angels.

72 He believes that the *Angels* are Ioh. 5. 17.
better then himself; and yet he be- 21.
lieves himself to be better then they. Heb. 2. 17.

73 He believes that *Angels* know Heb. 1. 14
God more perfectly then Saints on Earth do; and yet he believes (o) Ephes.
that *to the Angels is made known* 3. 10.
by

Πολυπολ- by the Saints the manifold Wisdom
 κια of God.

σοφία
 Much va-
 rying wis-
 dom.

X.

Concerning Man.

74 He believes that *Man* did en-
 joy blessedness before he fell; and
 yet he believes that *Man* was never
 sure of blessedness before he lost it.

75 He believes that the two ex-
 tremes of being, *matter* and *spirit*,
 be in *Man*; and yet he believes that
Man is but one being.

76 He believes that *Man* was
 באל + made + after Gods likeness; and yet
 סה he believes that when *Man* was made,
 Gen. 1. 26. he was not like to God.

77 He believes that every *Man*
 hath a being; yet he believes that
 p Isa. 40. (p) all Nations are less than nothing.
 15, 17.

78 He believes that there is but
 Dan. 4. 32. one God; and yet he believes that
 1. Cor. 8. 6. many (q) Men are Gods.
 q Ps. 82. 6.

79 He believes that he is to re-
 spect no mans person; and yet he
 Deut. 1. 17. believes he may reverence one man
 Deut. 5. 16 more than another.
 Jam. 2. 8.

80 He believes that he is bound to
 love

Orthodox Paradoxes.

13

love all men as himself; † and yet he † ὡς σε-
believes that he breaks no Com- αὐτόν.
mandement, though he hate some After the
men with a perfect hatred. same man-
ner, not as
much.

XI.

Concerning Sin.

81. He knows that he was not
when *Adam* was; and yet he believes
that he sinned when *Adam* did.

82. He believes that sin had no
being; and yet he believes that God
knows it.

83. He knows not, nor can hard-
ly perceive how he becomes a sinner
by *generation*; and yet he believes
and confesseth that he *was conceived* P^c. 139. 20
and *born in sin*. Rom. 5. 12
19.

XII.

Concerning the Law.

84. He believes that the † Law was † ἁρ-
from the beginning; and yet he be- ἔσχετο
lieves that it was (s) first given to τ^c.
Moses. J^s Joh. 1. 17

85. He knows that when the Law
was given, it was said, *Do this and*
live;

live; and yet he believes that there

Rom. 10. 5. was no Covenant of Works since
Gol. 3. 17. *Christ* was promised.

† Gal. 1. 5. 86 He believes that † *Circumcision*
is cast out of the Church; and yet

† Phil. 3. 3. he believes that every Saint is a † *cir-*
cumcised person.

87 He believes that *Christ* obeyed
Mat. 5. 17. and *fulfilled* the Law for him; and
Mat. 5. 19. yet he believes that the Law is to be
Jam. 2. 11. *observed* by him.

12. 88 He believes the Law to be
Rom. 3. 31. *abolished*; and yet he believes that
Eph. 2. 15. *Christ* came not *to destroy* it.
Rom. 10. 4.

ΚΑΤΑΛΥ- 89 He knows that there is a † *curse*
σαι, denounced against them that *break*
Mat. 5. 17. the Law; and yet he believes that
Gal. 3. 10. himself shall not be *curse*d, though
Ro. 8. 1, 2. he never *kept* it.

90 He knows he *cannot be justified*
by the Law; and yet he believes that
Rom. 3. 28. the Law cannot but *justifie* him.

Gal. 5. 23. 91 He eagerly pursues the *works*
of righteousness; but doth not
1 Tim. 6. peremptorily reject the *righteous-*
12. *ness* of works.
Phil. 3. 9.

XIII.

Concerning Grace.

92 He believes that Christ by his merits did purchase Salvation for Eph. 1. 14. him; and yet he believes that his Salvation is of *grace*. Eph. 2. 8.

93 He believes that God will not acquit the wicked; and yet he believeth that God *justifies the ungodly*. Nahum 1. 3. Rom. 4. 5. Rom. 3. 28.

94 He believes that *by faith*, without the works of the Law, we are justified; and yet he believes that *faith without works* doth not justify. James 2. 34, 36.

95 He knows that grace is much resisted; and yet he believes that there is nothing works so irresistibly. Acts 7. 51. 2 Cor. 13. 14.

96 He believes that he cannot be saved by his working; and yet he believes that he is to *work out his own salvation with fear and trembling*. Phil. 2. 12.

XIV.

XIV.

Concerning the Lords Supper and Baptism.

97 He believes that they who are baptized may not be *members* of Christ; and yet he believes that they who are baptized may be *members* of the Church.

98 He finds no express *warrant* for the baptizing of any infants; and yet he finds that it is thought *warrantable* that *some* should be baptized.

99 He believes that believers are much the better for Baptism; and yet he believes that the (k) *washing of water* doth them no good.
 1 Pet. 3. 21.

100 He eats Christ's *Flesh*, and drinks the *Bloud* of Christ, and lives by it; and yet he never takes the *Flesh* and *Blood* of Christ into his mouth.

101 He believes that the *Bread* and *Wine* are not the *Body* and *Bloud* of Christ; nor that Christ is in or under them; and yet (l) *when* he takes them, he partakes of Christ,
 1 Cor. 10. 16.

Orthodox Paradoxes.

17

Christ, yea of the *Body and Blood*
of Christ.

XV.

Concerning the Resurrection.

102 He knows that when he dies,
his body may conduce to the making
up of many beings; and yet at the
Resurrection he shall have all his, and
and they want none of theirs.

103 He believes that the Saints
deceased want no happiness; and
yet he believes that they shall not
(*m*) be made perfect till the Resur- *m* Heb. II:
rection. .40.

XVI.

Concerning Heaven and Hell.

104 He believes that in Heaven
his desire shall never want *satisfa-*
ction; and yet he believes that *satis-*
faction shall never breed *society*.

105 He believes Heaven to be
Gods dwelling place; and yet he
believes that *the Heaven of Heavens*
cannot contain him.

106 He believes that in Hell sin-

ners are ever *dying*, but shall never *die*.

107 He believes that there is no *goodness* in Hell; and yet he believes that (*n*) *God* is there.

n Psalm
139. 8.

The ensuing *Paradoxes* I call *Miscellaneous*, not observing order or method in the placing of them.

The former are more *Theoretical*; the following more *Practical* and *Experimental*.

Miscella-

Miscellaneous

PARADOXES

Practical.

O R,

A Believer clearing

Truth by *Experience*, though
by *seeming* Contradictions.

HE cries out, *What must I do to be saved?* and yet he never expects to be saved by doing.

2 He knows that he is as much *indebted* to God as any *Man*: and yet he believes that God will never charge the *debt* upon him as he will upon other men.

Rom. 8. 3.
Rom. 3. 26
1 Cor. 5. 7.
"Αζυγοι
Not with the sin, but with the will of God which permits the sin for

3 He admires God that he shews him mercy: and yet he believes that God could not be just if he should not do it.

B

4 He

Orthodox Paradoxes.

4 He enjoys what he *longs* for and yet his Soul keeps *longing*.

5 He is every day purging out the old *leaven*: and yet he believes that he is *unleavened*.

6 He is every day endeavouring in the strength of Christ to root sin out of him: and yet he is content it should be within him, while God will suffer it to be there.

Rom. 7. 42 25. 7 He fears to commit sin more than any man: yet when it is committed there is no man fears it less than he.

Rom. 6. 17 8 He grieves that ever he sinned at all: and yet bleisseth God that he was once a sinner.

Rom. 3. 7. 9 It sads his Soul that he hath dishonoured God by sinning: yet it glads his heart that God is glorified by his sin.

1 Tim. 1. 13, 14, 15. 10 He looks on himself as if he were the chiefest of sinners: and yet he believes that God accepts him as if he had no sin at all.

Rom. 7. 25 11 He is often led captive by sin: and yet is always triumphing over it.

Rom. 7. 25 & 8. 1, 2, 3. 12 He confesseth that he sins daily: and yet he says that *that it is not he*.

Orthodox Paradoxes.

21

13 *He* confesseth himself to be a *Scarlet sinner* : and yet looks on himself as a *milk-white Saint*.

14 *He* believes that God hath *forgotten his sin*, and will remember it no more : and yet he believes that God sees sin in him.

15 *He* knows that he is *born of God* : and yet he finds by experience that he *sinneth*.

16 *He* is *ashamed* that he is a *sinner* : and yet is not *ashamed* to confess himself a *sinner*.

17 *He* would not *sin against his God*, because God *loves him* : and yet he doubts not but God *loves him* though he *sin against him*.

18 *He* believes that God lets no mans sin go unpunished : and yet God *winks* at some mens sins.

19 *He* oftentimes doth weep for sorrow : and yet he rejoyceth when he weeps.

20 *He* knows that he is not as yet *delivered from fears* : and yet he believes that he is *delivered from what he fears*.

21 *He* affects and strives to be the *highest Saint* : and yet is contented to be the *lowest*.

Heb. 3. 17. 22 *He is often disappointed of his joys : and yet he allows joys in his disappointment.*

23 *He is willing to die daily : yet daily prays to live longer.*

24 *He accounts his life but as a bubble : and yet he prizeth it above the whole world.*

Gal. 2. 20. 25 *He cannot say he is dead : and yet he dies daily ; and though he live, yet he says that it is not he.*

26 *He believes that he shall once die : and yet he believes that he shall live with God for ever.*

27 *He dares not put himself to death, lest he sin : and yet he thinks he sins if he die not daily.*

28 *He knows that though he die, death cannot take away his life.*

1 Cor. 3. 21, 22. 29 *He accounts himself less than the least of all mercies : and yet he looks on the greatest as his due.*

Rev. 1. 6. 30 *He knows himself to be a King : and yet refuseth not to be any mans servant.*

Rev. 1. 6. 31 *He believes that he is a Priest to God : and yet he should sin if he offered sacrifice.*

32 *He hath nothing of his own, yet*

Orthodox Paradoxes.

yet all things are his: he is often in
wants, yet still abounds.

33 He lives when he hath no live-
lyhood, and is maintain'd though he
want maintenance.

34 When the Irons do enter into his
soul, they do not touch his inward
man.

35 He may be imprisoned: yet
never deprived of liberty.

36 Men may kill him; but they
they cannot hurt him.

37 He may be bound hand and
foot: yet cannot be hindred from
walking with God.

38 Men may cast him out of house
and home; but they can never banish
him from his inheritance.

39 He prays that bitter Cups may
pass from him: and yet he would not
have his own will done.

Mat. 26.
2 Sam. 24.

12, 13, 14.

40 He hath a will of his own, and
follows it: and yet he is ruled by a-
nothers will.

41 He doth all the good he doth
out of choise: and yet he cannot chuse
but do it.

42 He is never willing to be alone:
yet often refuseth to be with company.

43 *He loves nothing but what he knows: and yet there is what he loves beyond what he knows.*

44 *He finds that which he seeks for: and yet keeps seeking when he hath found.*

Mat. 5. 8.

45 *He believes that he goes not to Heaven for holiness: and yet he believes that he cannot go there without it.*

46 *He sees reason enough why God may damn him: but he sees more reason why God should save him.*

47 *He dares not justify himself: yet cannot think that God will condemn him.*

48 *He disowns all the duties he performs: and yet believes that God doth own them all.*

*Ευφραίνε-
ται λαμ-
πρῶς.

49 *He is sometimes without bread to put into his mouth: and yet he fares deliciously every day.*

50 *He sees God in all his providence: yet never beheld him with his eyes.*

51 *He confesseth that his heart sometimes commits Idolatry, Adultery against God: and yet he believes that*

Orthodox Paradoxes.

25

that he loves divorce. *that God will never give him a bill of divorce.* *Αποστολ. 107.*

52 *He* knows God's dwelling is not with flesh: yet an heart of flesh is his habitation.

53 Temptations are a grief to him: and yet * he rejoyceth though * *Jam. I. 2* he fell into many temptations. *Πάσαν*

54 *He* is one that doth live on earth: but hath his * conversation in * *χαράν &c. Πολι- τεύμα,* Heaven. *Phil. 3. 20.*

55 *He* believes that no man can be born twice: and yet he believes that every Saint is born again.

56 *He* believes that there is more in Christ then he needs: yet less then all will not content him, nor serve his turn.

57 *He* believes that all other Saints besides himself are filled with the fulness of GOD: and yet he believes that himself hath never the less.

58 *He* believes that no man can see God and live: yet his life is in seeing God.

59 *He* believes that God saves men freely: and yet he believes that Christ bought salvation for them. *Eph. 2.*

Orthodox Paradoxes.

1 Tim. 2. 6. 60 *He* believes that God will reward him for all he doth for God, and yet whatsoever he doth for God, God doth it in him.

61 *He* believes that God is always giving out himself to the Being of Creatures, and Faith of Saints: and yet remains as full as ever he was.

62 There is nothing so clear to him as godliness: and yet there is nothing more mysterious.

1 Cor. 9. 2. 63 There is no man denies himself but he: and yet there is no man seeks himself so much as he.

Acts 21. 24. 64 *He* sometimes misseth what he would have; and yet he thinks not his will to be therein crost.

65 *He* knows he doth not live by bread; & yet he eat to maintain his life.

Ezek. 36. 24. 66 *He* believes that his prayers do purchase him nothing: and yet he could not (d) expect to enjoy what he doth if he did not pray.

Luke 17. 6. 67 *He* is by the Spirit led into duties, and led out of them by the same Spirit.

68 *He* cannot demonstrate what he knows in believing: and yet his knowledge by faith is as clear as any demonstration.

69 *He*

Orthodox Paradoxes.

will re 69 He believes that his qualifica-
God tions do not cause Gods love: and yet
God, he might question whether God lov'd f I John 1.
him if he were not (f) qualified. 6. & 2. 5.

ways 70 He prizeth righteousness at an
g of high rate: and yet he accounts his
and righteousness no better then dung. Σκύβαλον

. 71 He knows that he can never
to attain to the perfection of God:
is and yet he labours to be perfect as God
is perfect. Phil 3. 21.

lf 72 He is of all men most humble:
ks yet none hath an heart so (h) lifted h2 Cor. 7. 3.
up as he.

e 73 He drinks gall and wormwood:
t yet accounts it sweeter then the honey
of the honey comb.

74 There is none so vile among
men as he: yet there is none among
men so honourable.

75 He thinks highly of himself,
though the world despise him: and
yet despiseth himself though God
think highly of him.

76 He is the meekest man upon all
the earth: yet none so angry as he.

77 He would willingly be the best
of Saints: yet is willing that every
one should be better then himself.

Orthodox Paradoxes.

78 He believes that God doth all ways hear his Prayers: and yet he often goes without that he pray for.

79 There are none so much in love with Peace as he: yet none maintain such a constant War.

80 He believes that he shall never be infinite: and yet he believes that he shall be filled with an infinite God.

† Μὴ δ' ἐν
ἀερίῳ.

81 He is careful in nothing: yet none so careful as he.

† Acts 2.

34.

† Luke 16.

24.

82 He believes that though he lie in the (i) grave a thousand years: yet he shall be with God as (k) soon as he dies.

83 He esteems his name as a precious ointment: yet he cares not who reviles him.

† Διὰ τὴν
ἀγρίαν

84 He is importunate to prevail with God: and yet he thinks not to prevail for his importunity.

85 He believes that none knows the heart but God: and yet he meets with many Saints who can tell him his heart.

86 He believes 'tis life Eternal to know God: and yet he accounts it his happiness to be known of God.

87 He finds that grace never wanes.

Orthodox Paradoxes.

both altho' old, though it be ever growing;
yet he but that the elder 'tis, the newer 'tis.

88 He believes that a man converted is the same man that he was before: and yet he believes that he is more man and more then man.

89 He doth not know his own wants: and yet he makes them known to God.

90 He is no Prophet, and yet his Prayers are (1) Prophecies. 1 John 5. 14.

91 He is afraid to think of God lest he wrong him: and yet he believes that he should wrong God if he should not think of him.

92 He knows that idiots are not fit for Counsellours: and (m) yet out of them God takes his Sages. 1 Cor. 17.

93 He finds that the love of God hath height and depth without ends, length without points, breadth yet no lines: that it is † circular, yet † Emblem aternitatis fills every angle.

94 He would be any thing rather then nothing: yet he would be nothing if that may exalt his God.

95 He believes that mans will doth freely turn to God: and yet that man hath not † free-will to turn to God. † Phil. 13.

96 He

96 He gives no price for grace: and yet he values it above all price.

97 He loves the consolations of God: but the God of consolation is his love.

98 He fears God: and yet is not afraid of God.

99 He knows that *similitude* hath some loveliness in it: yet he doth not account *hypocrisie* the more odious because of its *similitude* to Religion.

100 He believes that some have grace who cannot define it: and that some can define it who have it not.

101 He is always in pilgrimage: and yet he is never from home.

102 He believes that God tempteth no man: and yet he believes that

Gen. 21. 1 God tempted Abraham.

103 He is very jealous lest God should leave him: and yet he believes that God will never do it.

104 He believes that having made a promise, he ought to be as good as his word: and yet he thinks he may go from his word to go to truth.

Magis
amica ve-
ritas.

105 He believes that a Saint hath a vocation on earth: but that earth is his Avocation.

106 God.

106 God hath commanded him to love his neighbour: and yet God requires *all his heart* for himself.

כל לבב

107 He sees much folly in the world, and much confusion: and yet he sees wisdom and order therein.

108 He cannot think that his Soul was ever absent from his body since it came in: yet he finds it often so drawn out to God, that he even thinks it separated.

2 Cor. 12. 2

109 When his obedience is most compleat, he doth not rejoyce in that: and though it be incomplete, he can rejoyce notwithstanding that.

Job 6. 14.
& 10. 15.

110 When he is most enlarged, and his soul is upon the wing in Prayer, he doth not believe his acceptance for that: when he is at the lowest, and most confined, he believes his acceptance notwithstanding that.

Rom. 7. 25

111 He knows that he was once an enemy to God: and yet he believes that God was never an enemy to him.

Col. 1. 21.
Jer. 31. 3.

112 He knows that God did never offend him: and yet God intreats him to be reconciled.

* Eis tlu
misbawo
Sotiy.

113 He hath an eye to the recompence

in peace

pence of reward; and yet he looks after nothing but God.

114 He believes that all Saints have a zeal for God: yet all that have a zeal for God are not Saints.

115 He believes that all things are ordered by providence: yet time and chance hapneth to all.

116 He looks to things that are invisible: and yet his eye never wants an object.

† Ζηλιαρ. 117 He is one that accounts all things † loss for Christ: yet accounts not himself a loser thereby.

118 He believes that every Saint is careful to avoid sin: yet every one that is careful to avoid sin is not a Saint.

1 Tim. 1. 119 There is nothing hinders acceptance but sin: yet sin doth not hinder his acceptance.

13. 2 Cor. 3. 5. Phil. 3. 120 He hath no sufficiency of his own: and yet he is able to do all things.

121 He is no man-server: and yet he is willing to serve any man.

122 He is one who is nothing, hath nothing, can do nothing: and yet no man is, hath, or can do so much as he.

123 He

123 *He is what he was not, and is not what he was: and yet still is the same man.*

124 *He works not for wages: yet hath an eye to the recompence of reward.*

125 *He desires not to glorifie God, that he may be glorified of John 17.1. God: but to be glorified of God, that he may glorifie God.*

126 *He is one who lives to die, and dies to live: yea he is dead while he lives, and lives when he dies.*

127 *He is one who lives in another, and for another; he seeks not himself when he aims most at his own good: God is his all, and his all is God's; he aims at no end but the glory of God, of which there is no end.*

123. He that he is not, and yet he is the
not what he is: and yet he is the
same man.

124. He works not for wages:
yet hath an eye to the recompense of re-
ward.

125. He desires not to glorify
God, that he may be glorified of
God: but to be glorified of God,
that he may glorify God.

126. He is one who fears to die,
and one to live: yet he is doing while
he lives, and does when he dies.

127. He is one who lives in him-
self, and for himself; he seeks not him-
self when he aims most at his own
good: God is his all, and his all is
God's; he aims at no end but the
glory of God, of which there is no
end.

Orthodox Paradoxes :

OR,

A BELIEVER
CLEARING TRUTH

By seeming
CONTRADICTIONS.

The Second Part.

BY

RALPH VENNING, *A.M.*

2 Cor. 4. 3.

*If the Gospel be hid, 'tis hid to them
who are lost.*

LONDON,

Printed for *John Hancock*, at the three
Bibles in Popes Head Alley in Cornhill. 1677.

Orthodox Translators

OR
A B E L I E V E R

CLEARING UP THE

By James
CONTRADICTIONS

The Second Part.

BY
RALPH VENNING, M.A.

2 Cor. A. 3.
If the Gospel be hid, it is hid to them
who are lost.

LONDON:
Printed for John Hancock, at the three
Bibles in Popes Head Alley in Cornhill.

T O

The Reverend, my
most and best deserving
Friend, and ever to be
Honoured as a
Father,

Mr. *G E O R G E HUGHES*,
Preacher of the Word of
God in *Plymouth*.

Reverend Sir,

Seeing I am writing *Paradoxes*,
I shall begin with this, which
I judge no less *Orthodox* then
any of the rest; *That* I may
call you Father, and yet not trans-
gress the command of Christ, *Mat.*
23. 9. which forbids me to call any
man my Father upon earth. I must
profess that I think my self so far
from sinning in the extream of ex-
cess, that I rather think I cannot love
and

The Epistle Dedicatory.

and honour you too much; though I am sure I love and honour you so much, that I can *tantum non*, only not adore and worship you. *Most Worthy Sir*, could words express mine obligation, (*which yet they cannot answer*) I would go a begging to all the Oratours and Masters of Language in the World, and strain the Quintessence of all Hyperboles, that I might, (*if that could*) but testify how much I am your debtor. I have formerly said, *Alas but*, a little; and therefore I now beseech you to entertain this second Address; that out of the mouth of two witnesses this truth may be confirmed, that I am your *Son-servant*.

But, my dear Father, what shall I say to God, my dear, yea, dearer *then dear*; my dearest God, to whom I am in debt, for being in debt to you? For though you brought the Mercy, yet he sent both you and it. Pray, *Oh my dear Father*, pray for poor me, that I may, *Oh that I may* walk worthy of him unto all well-pleasing, who hath called me out of my darkness into his marvellous light.

There

The Epistle Dedicatory.

There is no wordings with God; 'tis a wrong to speak, and little better to think of what he hath done; such, alas! such is the disproportion between my words and my thoughts, and his works: Were ten thousand Angels ministring Spirits to help me in praising of him; how short, Ah how short, would it fall of the honour due to his Name? Oh Almighty God, let me glorifie thee on earth, and finish the work thou hast given me to do; and as for Heaven, I shall borrow the words of my dear and blessed Saviour, Father, glorifie thy Son, that thy Son may glorifie thee, John 17. 1.

Sir, you see which way my Soul tends; and therefore I hope you will pardon me, that at this time I say no more to you, *only* to let you know, that when ever I remember what (*through Grace*) I am, I cannot forget my self to be,

One (*though one of the meanest*) of your Son-
servants,

July, 1653.

RALPH VENNING.
The

The Epistle to the Reader.

Reader,

IN the former, and in this second part of Paradoxes, thou hast a large part of my Creed; I will not call it the Apostles, nor Athanasius his Creed; nor say of it, as he saith (or at least as 'tis said) of his, That whosoever doth not believe it cannot be saved. I intend not to dogmatize, nor impose, only I intreat thee to search the Scriptures, to see whether these things be so. 'Tis the very genius of a well-bred Soul to try all things, but to hold fast only that which is good. If thou find any thing in this, or any of my writings, contrary to sound Doctrine and godliness; do, I intreat thee do, (as on discovery I shall be ready to do) disown it: But if there be any thing that maybe, (as I hope there is that may be) of use to thy edification, do not despise it because the Author's despicable.

Reader, I think 'tis no news to tell thee, that some men rather believe that

The Epistle to the Reader.

that they know, then know what they believe; and that there be also who have attained even to know what, why, and in whom they have believed. Some men think this their knowledge, that they know nothing, (*hoc tantum scio, menil scire*) they are always learning, yet cannot say what they have so learned, as to attain to the knowledge of Truth; they confess that things are *δυσνόητα*, hard to be understood; that there are *dubia Evangelica*, some dark shadows in the clearest manifestations: yea that to their apprehensions there are more then Gordian knots in *scirpo*: Others are grown to such Gigantick stature in knowledge, faith, or at least fancy, that they cannot find difficulties enough for their active faith: They think this no riddle, but a very **ORTHODOX PARADOX**, (though not among mine) that things are true because impossible, and therefore to be believ'd because incredible. I shall not undertake to censure the seeming modesty of the one, nor the daring confidence of the other. Only this I think, that nothing stands in some mens light so much as their light doth,

The Epistle to the Reader.

as Quintil. Multi scientiam assequi potuissent, nisi jam assecutam putassent; Many men might have attained to knowledge, if they had not thought themselves to have attained it: and the Holy Apostle tells us, 1 Cor. 8. 2. That if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. And therefore surely seeing nothing keeps (at least so much keeps) some men from wisdom as their being wise, it becomes us to observe the Apostles advice, 1 Cor. 3. 18. Let no man deceive himself: If any man among you seemeth to be wise, let him become a fool, that he may be wise: If any man will do his will, he shall know the Doctrine whether it be of God, Joh. 7. 17. And to him that ordereth his conversation aright he will shew his salvation, Psal. 50. 23. Surely, if we do sincerely seek unto God, and humbly wait upon him, he will teach us, and by his Spirit will lead us through all the Labyrinths, Meanders, Wildernesses, and Mazes of darkness and contradiction, into the Land of Truth, the City of Holiness; where God and
the

The Epistle to the Reader.

the Lamb is the light thereof; yea, it hath pleased God, the Father of lights, and lover of the Souls of men, to write the things of mens greatest concernment, (which relate to Eternity) in so fair and legible Characters, in such Capital and Golden Letters, that he that runs may read. I have heard of one that said to a Lady (complaining of the darkness and obscurity of the Scriptures, though too well acquainted with the works of darkness;) What more plain then this, Madam, said he? Thou shalt not commit Adultery. So indeed one may say to the whining querulosity of many: What more plain then this? He that believeth shall be saved, and he that believeth not shall be damned: What more plain then this? He that hath this hope, or this faith, purifies himself, as God is pure: What more plain then this? Blessed are the pure in heart, for they shall see God: What more plain then this? Without holiness no man shall see God: What more plain then this? He that sinneth wrongeth his own Soul: What more plain then this? Eph. 5. 5. For this ye know, that no whoremonger, nor
C unclean

The Epistle to the Reader.

unclean person, nor covetous man who is an idolater, hath any inheritance in the Kingdom of Christ, or of God. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the Children of disobedience. Ah if we did but seriously meditate upon, and put in practice these things, we should then have the true knowledge of God, and Eternal Life. For otherwise he that saith he knoweth God, and keeps not his Commandments, is a liar, and the truth is not in him. We are still groping after the Tree of Knowledge, when as knowledge puffeth up, but love edifieth, 1 Cor 8. 1. And though we speak with the tongues of Men and Angels, and have not love, we are but as a sounding Brass, or as tinkling Cymbals.

And though we have the gift of Prophecy, and understand all Mysteries, and all Knowledge; yea though we have all Faith, so that we could remove mountains, and have no Charity, we are nothing: Nay, though we give all our goods to feed the poor, and though we give our bodies to be burnt,

The Epistle to the Reader.

burnt, yet if we have no Charity, it will profit nothing, 1 Cor. 13. 1, 2, 3. Oh therefore, though we earnestly covet the best gifts, yet let us mind the more excellent way; for at the day of judgement, not he that hath known, but he that hath done the will of God, will be called and (will be) blessed.

Now, Reader, if thou want (and hast a mind to have) wisdom ask it of God, who giveth liberally, and upbraideth not: Apply thy self to use and improve the promises, the great and most precious promises, which are given unto us, that we might be cleansed from all filthiness of flesh and spirit, to perfect holiness in the fear of God, that we may be made partakers of the Divine Nature, having escaped the corruptions which are in the world through lust. Let not thy time be taken up to get a little yellow dust, or a vain empty title of honour, but look after this true practical (which is saving) Knowledge of God; seek it as Silver, search for it as for hid treasure; then shalt thou understand righteousness, and judgment, and equity, and every good path,

The Epistle to the Reader.

Prov. 2. Which that thou mayst attain unto, is the prayer of him who wisheth thee nothing less then happiness,

RALPH VENNING.

July 1653.

O R-

ORTHODOX
PARADOXES:

O R,

A Believer clearing Truth by
seeming Contradictions.

The first Century.

HE believes that we are to
serve the Lord *with* * P^{sa}. 2.
fear; and yet he believes ¹¹
that we are deliver'd by
Jesus Christ out of the hands of all
our enemies, that we should serve
him *without* * *fear* in righteousness * Luke 1.
and holiness all the days of his life. 74.

2 He believes that where ever a
man be present, he cannot be * ab- * P^{sa}. 139.
sent from the Lord; and yet he be- 7, &c.
lieves that while we are at home (*or*
in-dwellers) in the body, we are
* absent (*or are out-dwellers*) from * 2 Cor.
God. C 3 3 He 5. 6.

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3 He believes that sin cleaves to the affections of the Saints; *but* he believes that the affections of the Saints *do not cleave* to sin.

* Zach. 12 10. 4 He believes that a man* may have *thoughts of evil*, which yet he believes *may not be evil thoughts*.

* Eccl. 3. 4. * *to weep*; and yet he believes that he is *to rejoyce always*, * or at all times, or evermore.

Phil. 4. 4. 6 He believes that it is appointed for (all) men once to die; and yet he believes that we shall not all *

* Heb. 9. 27. (sleep, viz. the sleep of death, that die.

1 Cor. 15. 51. 7 He believes that Repentance consists not in willing a change, but in the change of the will; and yet he believes that when God is said to repent, he doth not change his will, but wills a change.

Metavolia. When God repents of ill, He wills a change, he changeth not his will.

Heb. 2 16. 8 He believes that the Son of God took on him the nature which was common to all men; and yet he be-

Gal. 3 13. lieves (that he took not on him all men,

to

Orthodox Paradoxes.

to whom the nature was common.

9 He believes that Christ was made * *a curse* for us; and yet he * 1 Cor. believes that Christ was not *accursed*, 3. 18. but blessed.

10 He believes that to become a fool, is *not the way* to be wise; and yet he believes that if any man will be wise, he must become a fool.

11 He believes that they who are *in the* * *flesh cannot* please God; and * Rom. 8. 8 yet he believes that Christ was in the flesh, *and when he was in the flesh*, did (and did nothing but) please God.

12 He believes that God is no where out of himself; and yet he believes that God is in many things, *which are not himself*, and *which are out of himself*.

13 He believes that many times there may be *sin in the action*, when yet he believes that the *action may not be sin*.

14 He believes that Gods willing of sin to be, is *not sin*; and yet he believes that the Creature sins, if it but will a sin to be, though it do not commit it.

*Mar. 7. 8. 15 He believes * that every one that asketh receiveth ; and that he who seeketh findeth ; and to him that knocketh it shall be opened :

*Jam. 4. 3. yet he believes that * many ask and receive not, many seek to enter and do not, that many knock (*as the foolish Virgins*) to whom it is not opened.

16 He believes that *no man is* (nor is to be accounted) *worthy* of the Kingdom of Heaven ; and yet he believes that the Saints are accounted worthy of the Kingdom of Heaven, and that they shall walk with God in white ; for *they are worthy*.

17 He believes that all a mans, yea that all mens righteousness and praise addeth no honour to God ; and yet he believes that he that worketh righteousness, and offereth praise honoureth God.

18 He believes that the Spirit of God feels no grief ; and yet he believes that many men grieve the Spirit of God.

19 He believes that that which is born of the Spirit is Spirit ; and yet he believes, that they who are born of the Spirit are not Spirits.

20 He

20 He believes that no man ever yet hated his own flesh; and yet he believes that many hate nothing more than their own flesh.

21 He believes that Christ could not do many mighty works in his own Countrey, because of their unbelief; and yet he believes that their unbelief did not disable Christ from doing mighty works there.

22 He believes that Christ was not sent, but to save the lost sheep of the house of *Israel*; and yet he believes that Christ was sent to save other sheep, which were not of the Jewish fold, or of the house of *Israel*.

23 He believes that he is partaker of the Divine Nature; and yet he believes that he is not God.

24 He believes that as soon as he begins to live, he begins to die, and that the more his life increaseth, the more it decreaseth; that his birth is the beginning of his death; and yet he believes that as soon as he dies his life begins.

25 He believes that Christ was God-man united, and he believes that in a Christian God and man is

Q. 5 united:

*Ad quale
non ad
quantum.*

united: and yet he believes that no Christian is Christ.

26 He believes that he is to love his neighbour as himself; and yet he believes that he may without breach of the command love himself more than his neighbour.

27 He believes that in him (that is, in his flesh) there dwelleth no good thing; and yet he believes that God who is the chiefest good dwelleth in his flesh; in his heart of flesh.

28 He believes that sin hath not, and that it never shall have dominion over him; and yet he (to his sorrow) finds that the Law of his members doth often bring him into captivity to the Law of sin.

29 He believes that the reproaches of Christ are not his treasures; and yet he is in yet of Moses his mind, accounting the reproaches of Christ greater treasures than the riches of Egypt.

30 He believes that where sin abounds, grace abounds much more; and yet he dares not sin, either because grace doth, or that grace may abound.

Orthodox Paradoxes.

31 He believes that all things are his; and yet there are many things which are not his, neither will he, nor can he call them his.

32 He believes that he sins, if he love not his father and mother; and yet he believes that he sins, if he hate not his father and mother. Luke 14. 26.

33 He believes that all things work together for his good; and yet he finds that many things which befall him bring evil to him.

34 He believes that he is to love his enemies, to bless them that curse him, and to pray for them that despitefully use him; and yet he believes that he may without transgression pray against them that use him so.

35 He believes that when evil is done, good doth come thereof; and yet he believes that he must do no evil, no not to this end, that good might come thereof.

36 He believes that Christ is that bread, and that water of life, of which whosoever eateth and drinketh shall never hunger nor thirst more; and yet he believes that they who

who eat and drink thereof, did never hunger and thirst so much before, as after they had eaten and drunk thereof.

37 He believes that they overcome the world; who believe that Jesus is the Son of God; and yet he believes that many believe Jesus to be the Son of God, who do not overcome the world.

38 He believes that God dwelleth in them, and that they dwell in God, who confess that Jesus is the Son of God; and yet he believes that many confess Jesus to be the Son of God, who dwell not in God, and in whom God dwelleth not.

39 He believes that *Israel* (a type of a sinners going out of the Egyptian self) † wandered in the wilderness in a solitary way, and found not a City of habitation; and yet he believes that while they wandered, and were wildered, God led them in a way to a City of habitation.

The furthest way about, the nearest way home
Psal. 107.
with 7.

40 He believes that murmuring against God is not the way to prevail with God for mercy; and yet he believes that when *Israel* perished, the

Psal.
107. 6.

Orthodox Paradoxes.

ever is, murmured, God heard their cry;
, as and delivered them out of all their
unk trouble.

41 He believes and knows that
without Christ he can do nothing,
that it is God worketh in him
both to will and to do, of his own
good pleasure; and yet he believes
that 'tis his own fault if he will not
and do not that which is good.

42 He believes that no man can ^{1 Cor. 12.}
say that Jesus is the Lord, but by ^{3.}
the Holy Spirit; and yet he believes
that many men say that Jesus is the
Lord, who speak it not by the Holy
Spirit.

43 He believes that God is of pur-
er eyes then to behold iniquity; yet
and yet he believes that God behol-
deth iniquity every day.

44 He believes that the Spirit is
always in the Saints, and that they
are united in one; and yet he be-
lieves that the Saints are not always
in the Spirit.

45 He believes that there is no ^{Psal. 42. 5.}
reason why he should be at any time
troubled with any thing; and yet he
finds that many times his reason tells
him,

him, that at and for many things he should be troubled.

46 He believes that a man cannot heartily welcome and receive any thing but good : and yet he believes that he is to receive evil at the hand of God, as well (and to bid it as welcome) as good , and to thank him too.

47 He believes that no affliction is joyous, but grievous ; and yet he glories in tribulation, and accounts it all joy when he falls into many afflictions.

48 He declines all sufferings as much as he can ; and yet he rejoiceth if he may be counted worthy to suffer for the name of Jesus.

49 He believes there are some who never doubt of their salvation, but live and die with their hearts full fraught with confidence that they shall arrive to Heaven ; *when as he yet believes* that their salvation is to be doubted of, yea he believes that they will ascend from the grave to descend to Hell.

50 He believes that Christ needed no witnesses of his Resurrection ; and yet

Orthodox Paradoxes.

II

yet he believes that it was necessary that some should be witnesses thereof.

51 He believes that every man in his best estate is altogether vanity; and yet he believes 'twere vanity to think that any man in his worst estate were altogether in vain.

52 He believes that God will remember his sin no more; and yet God puts him in remembrance of it when he sins.

53 He believes that Christ said he would from hence forward call his Disciples not servants but friends; and yet he believes that Christ did after that (but yet without falsifying his word) call them servants.

54 He believes that Christ did not speak amiss, nor mis-call Judas, when he did call Judas friend; and yet he believes that Judas was no friend to Christ.

55 He believes that it is not the will of God that men should do any evil; and yet he believes that men do fulfill the will of God by the evil they do. Acts 4. 27

56 He believes that a man cannot be

be over much righteous; yet the Text saith, be not righteous over much.

57 He believes that sin it self worketh together for his good; and yet he believes that 'tis not good for him to sin.

58 He believes that the best way for Christians to live in continual peace, is to maintain a continual war, and to be always fighting the good fight of faith.

59 He believes that God fulfils the desires of them that fear him; and yet he believes that God doth not give them that fear him what they desire.

60 He believes that Christ knew no sin; and yet he believes that Christ did know, and doth know all sin.

61 He believes that some have eyes and see not; and yet he believes that they are not blind.

62 He believes that some have ears and hear not; and yet he believes that they are not deaf.

63 He believes that all things are lawful to him; and yet there are some things which he dares not do,
be-

because he believes that 'tis not lawful for him.

64. He believes that as the man thinketh, so is he; and yet he believes there are many men who are not as they think themselves to be. Prov. 23. 7
Prov. 13. 7

65. He believes that to give away what one hath, is not the way to be rich; and yet he believes that some grow rich by giving away what they have. Rev. 3. 17.
Prov. 11. 24.
Luk. 1. 33.
Rom 3. 7.

66. He believes that through a lie God may be glorified; and yet he dares not lie to glorifie God.

67. He believes that *David* was a man after Gods own heart, and that he sinned not, save in the matter of *Uriah the Hittite*; and yet he believes that *David* sinned many other times, and in many other causes.

68. He believes that *Judas* (according to his own confession) did betray, and sinned in betraying the innocent blood of Christ, and that *Pilate* did unjustly condemn the just person of Christ, and that the *Jews* did unrighteously crucifie the a righteous Christ; and yet he believes that though Christ was unjustly put to

Acts 2. 23. to death, yet that justice it self required that he should die; yea he believes that Christ was delivered by the determinate and determining counsell of God, and that *Herod* and *Pontius Pilate*, with the Gentiles and people of *Israel*, did whatsoever Gods hand and counsell had before determined to be done, at that time and by them men.

Acts 4.
27, 38.

69 He believes that Christ spake truth, when he said, No man receiveth my Doctrine; and yet he believes it for a very truth, that some, yea that many, (and at that time) received his Doctrine.

Luke 16.
25.

70 He believes that *Abraham* did call the rich man *Son* or *Child*; and yet he believes that *Dives*, or the rich man, was not a son or a child of *Abraham*.

71 He believes that their Salvation may be sure; who yet he believes may not be sure of their Salvation.

72 He believes that faith is as clear a proof that men shall be saved, as he believes salvation to be a clear proof that men have believed.

73 He

re- he believes that there is none
he righteous, no not one ; and yet he
by believes that there are some, yea
ing many righteous ones.

and 74 He believes that all the pro-
and mises of God are in Christ Jesus.
ver Yea, and Amen, i. e. they shall as
ore certainly be made good as made ;
ime and yet he believes that there are
many good promises made, which
ke are not made good.

re- 75 He believes that God hath
he made good his promise to *Josiah*,
at viz. to gather him to his grave in
at peace ; and yet he believes that *Jo-*
siah died in war, and was slain in a
battle.

and 76 He believes that Heaven and
he Earth may sooner pass away, then
of one word of God fall to the ground,
that is, not to be fulfilled ; and yet he
a- believes that though God told *Adam*,
e- that in * the day he did eat of the * He died
t- forbidden fruit, he should surely die ; within the
s yet that *Adam* did not die that day, thousand
s but that he lived nine hundred and years,
r thirty years before he died. which
c with God

77 He believes that it is a shame are but as
for any man or woman to go naked ; a day.
and

No sin, no
shame.

and yet he believes that the very clothes which cover our nakedness are a shame to us; for *Adam* and his wife were naked, and were not ashamed.

78 He believes that *Love one another* is a new command; and yet he believes that it was from the beginning.

79 He believes that there is no new thing under the Sun; and yet he believes that all old things are past away, and every thing is become new.

80 He believes that whosoever bows and falls down before an Image to worship it, doth sin against God; and yet he believes that every knee that bows not at, and every heart that worships not the Name of *Jesus*, who is the Image of God, doth sin against God.

81 He believes that the grace of God is not, nor can be received in vain; and yet *Paul* besought the *Corinthians* that they would not receive the grace, i. e. the Gospel of God in vain.

82 He believes that the grace of
God

God cannot be turned into lasciviousness; and yet he believes that many men turn the grace of God into (*i. e.* abuse the Doctrine of Grace) unto lasciviousness.

83 He believes that dead men cannot speak; and yet he believes that *Abel*, though dead, speaketh yet.

84 He believes that wicked men are dead in trespasses and sins; and yet he believes that they live in them; yea, he believes that they who live most in sin, and in most sin, are most dead in sin.

85 He believes that God is true, and that as he cannot be deceived, so he cannot deceive; and yet the Prophet saith to God, Surely thou hast greatly deceived this people.

Jer. 4. 10.

86 He believes that God is not tempted with evil; and yet he believes that Christ who is God was tempted forty days by the evil one the Devil, and that God was tempted forty years by the evil Jews, or by the evil of the Jews.

87 He believes that God tempteth no man; and yet he believes that God leadeth

leadeth men into temptation, and that Christ was led into the wilderness by the Spirit of God to be tempted of the Devil.

88 He believes that he is a man, and not a worm; and yet he confesseth himself to be a worm and no man.

89 He believes that when Christ was crucified, he was crucified with him; and yet he did not hang on the Cross when Christ did.

90 He believes that when Christ lay in the grave, he was dead with Christ; and yet he was not in the grave when Christ was there.

91 He believes that when Christ ascended on high to sit at the right hand of the Father, he ascended with him, and believes that he sits now with Christ in Heaven; and yet he believes that Christ ascended many hundred years before he was born, and he knows that he lives on earth to this very day.

92 He believes that God by Christ is reconciling the world to himself, making peace by his Cross; and yet he believes that there is no peace to the wicked.

93 He

93 He believes that in Gods presence no flesh living can be justified; and yet he believes that God justifieth the ungodly.

94 He believes that many shall call upon the Name of the Lord, saying, Lord, Lord, who shall not be saved; and yet he believes that whosoever shall call upon the Name of the Lord shall be saved.

95 He believes that as Christ said to the Jews, so he said also to his Disciples, viz. *Whither I go, thither ye cannot come*; and yet he believes that where Christ went, thither they also are gone.

96 He believes that God willet'h all men to be saved, and to come to the knowledge of the Truth; and yet he believes that to them who are without, all things are done in Parables; that seeing they may see, and not perceive, and hearing they may hear, and not understand, lest at any time they should be converted, and their sins should be forgiven them; 1 Tim. 2.4. yea he believes that they could not Luk. 8.10. believe, because he hath blinded their eyes, and hardned their hearts, John 12. 39, 40. that

that they should not see with their eyes, nor understand with their hearts, and be converted, and he should heal them.

97 He believes that he that doth righteousness is righteous; and yet he believes that righteousness is not by doing.

98 He believes that they who received the Disciples of Christ, received Christ; *for so he saith, He that receiveth you, receiveth me*; and yet he believes that many received the Disciples of Christ, who did not receive Christ.

99 He believes that Jesus Christ came to speak peace, and to make peace; and yet he believes that Christ came not to bring peace, but the sword.

100 He believes that if we confess our sins, God is just and righteous to forgive us our sins; and yet he believes that many confess their sins, whose sins are not forgiven; and yet he believes that God is not unjust, nor unrighteous, nor worse than his word.

The second Century.

101 He believes that Christ was
ye before David was, for he was Da-
vid's Lord: and believes that David
was before Christ, for Christ was
the Son of David.

102 He believes that if God
H^e speak the word, it shall come to
and pass: and yet he believes that God
ved spake concerning Nineve, Tet forty
not days and Nineve shall be destroyed,
and that came not to pass.

But stay, is God like one of us?
can be,

When he hath said it, alter his
Decree?

Denounced judgement God doth oft
prevent,

But neither changeth counsel nor
intent;

The voice of Heaven doth seldom
threat perdition,

But with expresse or an imply'd con-
dition.

So that if Nineve return from ill,
God turns his Hand, he doth not
turn his Will. D 103 He

103 *He* believes that God never did, nor never will, forsake his people; and yet they often cry out, *Oh my God!* and he believes that they speak true.

104 *He* believes that Christ was born of a married woman: and yet he believes that his mother was a Virgin.

105 *He* believes that the Spirit of God is invisible: and yet he believes that *John* saw the Spirit of God coming down like a Dove.

106 *He* believes that blessed are they that mourn: and yet he believes that they who mourn are not blessed, for all tears are not wiped from their eyes.

107 *He* believes that Christ alone is the light of the world: and yet he believes it true, that the Disciples were the light of the world.

108 *He* believes that though his right eye offend him, yet he should not pluck it out: though he is commanded, (*and he believes 'tis sin to transgress the command*) that if his right eye offend him he should pluck it out.

109 *He*

109 *He* believes that blessed are the merciful, for they shall receive mercy: and yet he believes that all that shew mercy, have not such mercy shewn them as should make them blessed.

110 *He* believes that 'tis the pleasure of the Lord that the wicked should die: and yet he believes that God takes no pleasure in the death of the wicked.

111 *He* believes that every one that confesseth Christ Jesus to be come in the flesh, is not born of God: and yet he believes that Scripture true which saith, *That every one that confesseth Christ Jesus to be come in the flesh is born of God.*

112 *He* believes that whatsoever the godly man doth shall prosper: Phil. 2. and yet he believes that many a godly man doth many a thing which doth not prosper.

113 *He* believes that the Kings of Rev. 17. the earth did ill to give their Kingdoms to the Beast: and yet he believes that God did put it into their hearts.

114 *He* believes that a Christian

is not to spend all his time in Prayer : and yet he believes that he is to pray always.

115 *He* believes that as Christ is, (*who is in Heaven*) so are we in this world : and yet he believes that we in this world are not so as Christ is, (*or as Christ, who is*) in Heaven.

116 *He* believes that there is no profit, *i. e.* no content in any estate or condition under the Sun : and yet he believes that many a Saint hath learned in whatever estate or condition they are therewithall to be content, and to account it profitable.

117 *He* believes that there is not any thing less then nothing : and yet he believes that all the Nations of the earth are less then nothing.

118 *He* believes that of every idle word a man speaks, he must give an account to God : and yet he believes that no man can give God an account of one of a thousand.

119 *He* believes that he who saith he sinneth not, or hath no sin, is a lier, and the truth is not in him : and yet he believes that every one that is born

born of God, is not only pardon'd,
and so hath no sin, but sinneth not,
and therefore he is no lier, *though he*
say he hath no sin, and that it is not
he that sins, and that he sinneth not.

120 *He* believes that all Christs
own receive him: and yet he be-
lieves that Christ came to his own,
and they received him not.

121 *He* believes that a man and
his wife are two: and yet he be-
lieves they are no longer two, but
one.

122 *He* believes that Christ and a
Saint are two: and yet he believes
that Christ and the Saints are one.

123 *He* believes that God rested
on the * Sabbath day from working: * Gen. 2. 2.
and yet he believes that he worketh
* hitherto. * John 5.

124 *He* believes that it is not ^{17.}
good for man to be alone: and yet
he believes that it is good for man not
to * touch a woman. * 1 Cor.

125 *He* believes that light and ^{7. 1.}
darkness have no communion: and
yet he believes that God who is light ^{2 Chron.}
dwelleth in darkness, and maketh it ^{6. 26.}
his pavilion round about him.

Luke 23.
29.

126 *He* believes that to increase and multiply is a blessing: and yet he believes the barren blessed.

Rom. 4.
James 2.

127 *He* believes that *Abraham* believed God, and that *that* was accounted to him for righteousness: and yet he believes that *Abraham* was justified by works.

128 *He* believes that God promised *Jacob* to bring him up from *Egypt*, *Gen.* 46. 4. and yet he believes that *Jacob* died in *Egypt*, *Gen.* 4. 9. and yet he believes that God was not worse then his Word.

129 *He* believes that *Pharaoh* did harden his own heart, *Exod.* 8. 15. and yet he believes that God did harden *Pharaoh's* heart, *Exod.* 4. 21.

130 *He* believes that God visits the iniquity of the fathers upon the children, &c. *Exod.* 20. 5. and yet he believes that the child shall not bear the fathers sin, *Ezek.* 18. 20.

131 *He* believes that he ought not to swear at all, *Mat.* 5. 34. and yet he believes that he may take an oath.

132 *He* believes that Oblations and Sacrifices were of Gods appointment,

creation, and that God required
yet he them at the hands of the Jews: and
yet he believes that Sacrifices and
Burnt Offerings God would not
have, *Psalms* 40. 7. and that God
required them at their hands, *Isa.* 1.

133 He believes that the holy
One of *Israel* neither slumbers nor
sleeps: and yet he believes that *Da-*
vid was not to be blamed for saying,
Awake, O Lord, why sleepest thou?

134 He believes that Christ was
more beautiful then any of the sons
of men, *Psalms* 45. 3. and yet he be-
lieves there was no beauty and com-
eliness in him, why he should be de-
sired, *Isa.* 53. 2.

135 He believes that he is blessed
that feareth always: and yet he be-
lieves that he that always lives in
fear is not blessed.

136 He believes that the gift and
calling of God is without repen-
tance: and yet he believes that God
callethe us to repentance which is his
gift.

137 He believes that God made *Prov.* 16
all things for himself: and yet the
wicked for the day of evil.

138 *He* believes that he should not rejoyce when his enemy falleth, *Prov.* 24. 17. and yet he believes that the righteous may rejoyce, when he seeth the vengeance *written executed*; yea, and wash his feet in the blood of the wicked, *Psalms* 58. 10.

Job 14.

139 *He* believes that all a mans days are numbred: and yet he believes that a man may dye before his time, *Eccles.* 7. 17.

140 *He* believes that the first Chapter of *Matthew* declares the generation of Christ: and yet he believes that none can declare his generation, *Isa.* 53. 8.

141 *He* believes that of Christs Kingdom there shall be no end, *Luke* 1. 33. and yet he believes that the Son shall give up his Kingdom to the Father, *1 Cor.* 15. 24. & 28.

142 *He* believes that a Christian hath a will of his own: and yet he believes that 'tis not for a Christian to own his will.

143 *He* believes that many enjoy deliverances from God, who yet he believes do not enjoy God in the deliverance.

144 *He*

144 He believes that none can remit sin but God, *Mark* 2. 7. and yet he believes that the Disciples could remit sin; for saith Christ, *Whosoever sins ye remit, they are remitted to them*, *John* 20. 23.

145 He believes that our good works may be, yea that they ought to be so done before men, as to be seen of men, *Mat.* 5. 16. and yet he believes that we must not do good works to be seen of men, *Mat.* 6. 1.

146 He believes that a man should not judge, lest he be judged: and yet he believes that he that judgeth himself shall not be judged.

147 He believes that as a man *1 Cor.* 11. hath receiv'd freely, so he should 31. freely give, *Mat.* 10. 8. and yet he believes that the labourer is worthy of his hire, and that they who preach the Gospel, should live of *Mat.* 10. the Gospel. 10.

148 He believes that a man should not judge, lest he be judged; *Mat.* 7. 1. and yet he believes that *Joh.* 7. 24. every man ought to judge.

149 He believes that *John* said that he was not *Elias*, *John* 1. 21.

Do 5 and

and that it was truth which he spake: and yet he believes that Christ said, that *John* was the *Elias* that was to come, *Mat* 11. 14. and that Christ also spake the truth.

150 He believes that *John* came neither eating nor drinking, *Mat*. 11. 18. and yet he believes that *John's* meat was Locusts and wild Honey, *Mat*. 3. 4.

151 He believes that Christ was born of *Mary*, *Mat*. 1. 15. and yet he believes that his Disciples were his mother, *Mat*. 12. 49.

152 He believes that it is appointed for all men once to die, *Heb*. 9. 27. and yet he believes that what man soever eateth of Christ, who is the true bread of life, shall not die.

153 He believes he that eats Christs flesh hath Eternal Life, *John* 6. 54. and yet he believes that the flesh profits nothing, *John* 6. 63.

154 He believes that the Jews were the Children of *Abraham*, *John* 8. 33. and yet he believes that they are of their Father the Devil, *John*. 8. 44.

155 He believes that the Saints are freed from sin: and yet he believes that they sin often.

156 He

156 He believes that *Lazarus's* sickness was not unto death, *Joh. 11. 4.* and yet he believes that *Lazarus* died of that sickness, *John 11. 14.*

157 He believes that the Law is holy, just and good, *Rom. 7. 12.* and yet he believes that the Law is the strength of sin, *1 Cor 15. 46.* and that it is the Ministry of condemnation, *2 Cor. 3. 7.*

158. He believes that whosoever shall say to his brother, *Thou fool*, is in danger of hell-fire, *Mat. 5. 22.* and yet he believes that *Paul* called the *Galatians* fools, *Gal. 3. 1* and yet was in no danger of hell-fire.

159 He believes that the Believers mentioned in the eleventh of the *Hebrews* obtained promises, *Heb. 11. 33.* and yet he believes that they received not a promise, *Heb. 11. 39.* which was the promise.

160 He believes that the Kingdom of Heaven is a Kingdom of Peace, *Phil. 3. 20.* and yet he believes that there was war made in Heaven, *Rev. 12. 7.*

161 He believes that nothing can be done against the will of God;
for

for, Who hath resisted his Will?
and yet he believes that every sin is
committed against the Will of God.

162 *He* believes that many men
know God: and yet he believes that
no man hath the knowledge of God.

163 *He* believes that every man
in himself is far off from God: and
yet he believes that in God every
man lives, moves, and hath his Being,
and that God is not far off from any
one of them.

164. *He* believes that *Peter* and
Andrew were but fishermen: and
yet he believes they were fishers of
men, *Mat.* 4. 18, 19.

165 *He* believes that God hea-
reth not sinners, *John* 9. but that
their Prayer is an abomination to
him, *Prov.* 28. 9, and yet he be-
lieves that God heard and granted
Ahabs Prayer, who had sold himself
to work wickedness in the sight of
the Lord.

166 *He* believes that God spake
his mind when he said to *Hezekiah*,
Thou shalt die, and not live, *Isa.* 38. 1.
and yet he believes that God altered
not his mind, though he added fifteen
years more to his life.

167 *He*

167 *He* believes that God is no where : and yet he believes that God is every where.

168 *He* believes that God is not this or that : and yet he believes that God is all in all.

169 *He* believes that 'tis a woe to him, when every one speaks well of him : and yet 'tis a small thing for him to be judged by mans day.

170 *He* believes that at the Name of Jesus every knee should bow, *Phil. 2. 10.* and yet he believes that he is not to bow at the Name of Jesus, *no* nor at the naming of Jesus.

171 *He* believes that if he forgive men their trespasses, *viz. against him*, the Heavenly Father will also forgive his, *Mat. 6. 14.* and yet he believes that a man may forgive every man that trespasseth against him, and yet not be forgiven of God.

172 *He* believes that light is not darkness : and yet he believes that all the light that is in some men is darkness.

173 *He* believes that wisdom is not folly : and yet he believes that all

all the wisdom of the world is foolishness.

174 *He* believes that if Christ had not come and spoken to the *Jews*, they had not had sin, *John* 15. 22. and yet he believes that they had had sin, though Christ had not come and spoken to them.

175 *He* believes that it is true which Christ spake, *John* 9. 41. to the Pharisees, that if ye were blind ye should have no sin: and yet he believes that they were blind and had sin, yea that their blindness was sin, and their sin was blindness.

176 *He* believes that God scourgeth every one whom he receiveth, *Heb.* 12. 6. and yet he believes that God doth not receive every one whom he scourgeth.

177 *He* believes that there was no reason at all as for the Persons, why God should love *Jacob* and hate *Esau*: and yet he believes that *Jacob* was more lively then *Esau*, and yet that God was no respecter of persons on either account.

178 *He* believes that the Saints are the fulness of Christ, *Eph.* 1. 23.
and

and yet he believes that Christ is the fulness of the Saints, *John* 1. 16.

179 *He* believes that many never saw Christ naked, nor hungry, nor thirsty, nor in prison, nor sick, whom yet he believes Christ will turn into Hell; because that when he (*any one of his*) was hungry, they gave him no meat; when thirsty, they gave him no drink; when naked, they clothed him not; when sick and in prison, they gave him no visit, *Mat.* 23. 41, &c.

180 *He* believes that to Jesus Christ is all power given both in Heaven and Earth, *Mat.* 28. 18. and yet he believes that to sit at his right hand, or at his left, is not in his power to give, *Mat.* 20. 23.

181 *He* believes that Jesus Christ knows all that the Father knows: and yet he believes that of *that* day, and of *that* hour, knoweth no man; no not the Angels which are in Heaven, * neither the Son, but the Father only. * *Mark* 13. 32.

182 *He* believes that Jesus Christ was good, and that he that called him good, had good reason to call him

him so : and yet Christ said to him,
*Why callest thou me good? seeing
 there's none good but one, even God,*
 Mark 10. 18.

*Wherein he did not deny himself to
 be good, which they affirmed ;
 but affirmed himself to be God,
 which they denied.*

183 *He believes that he should
 call no man Master or Father on
 earth, for one is his Master and Fa-
 ther, even God who is in Heaven, Mar.*
 23. *and yet he believes that there
 are on earth such as he may call Ma-
 sters and Fathers, and not transgress
 Christs commands.*

184 *He believes that an Idol is
 something : and yet he knows that an
 Idol is nothing.*

185 *He believes that jealousie im-
 plies doubt and perplexity of inqui-
 ry : and yet he believes that there is
 no such thing in God, though he be-
 lieve him to be a jealous God.*

Which

Which doth not obscure his Omni-
science, but enlightens his severity,
which will not admit of the least
declension from him, or that ano-
ther should participate of, or hurt,
what he loves.

186 *He* believes that they to
whom *James* writ, had not only
heard of the patience of *Job*, but
had also seen the end of the Lord:
and yet he believes that none of them
ever saw *Job*, or the end of the Lord
with *Job*.

*They saw Job's day, as Abraham
saw Christ's day, viz. by faith,
which is the evidence or sight of
things not seen.*

187 *He* believes that there is but
one God, and one Lord, and that
there is not another beside him: and
yet he believes that there are many
gods, and lords many.

188 *He* believes that the Publican
stood a far off; and yet he believes
that he stood nearer to God than the
Pharisee did.

189 *He*

189 *He* believes that where there is most love, there is most fear : and yet he believes that perfect love casteth out fear.

190 *He* believes that the promise was made to *Abraham*, and to his children : and yet he believes that all are not the children of promise which are the children of *Abraham*.

191 *He* believes that they who had the fore-skin of their flesh cut off, were circumcised : and yet he believes that the cutting off the flesh is not circumcision, but that a man may be circumcised though he have not the fore-skin of his flesh cut off.

192 *He* believes that they were all *Israelites*, who were of *Israel* : and yet he believes they were not all *Israel* who were of *Israel*, and that all *Israel* were not *Israelites*.

193 *He* believes that the diligent hand maketh rich : and yet he believes that it is not the diligent hand, but the blessing of God, which maketh rich.

194 *He* believes that riches are not nothing : and yet he believes that

they who set their eyes upon them, set their eyes upon that which is not. *Prov. 23. 5.*

195 *He* believes that all men are not begotten and born of God: and yet he believes that all men are his off-spring.

196 *He* believes that God hath no hands: and yet he believes that his hands formed the dry land, *Psalms 95. 5.* and that the firmament sheweth his handy work. *Psal. 19. 1.*

197 *He* believes there are some men alive, of whom he believes that they are dead while they live.

198 *He* believes that from him that would borrow, he should not turn away: and yet he believes he may turn some away that would borrow of him without lending them any thing.

199 *He* believes that he should turn his right cheek to him that smiteth him on the left: and yet he believes that if he can avoid it, he may refuse a second stroke.

200 *He* believes that there are many necessary things: and yet he believes that there is but one thing necessary.

The

The Third Century.

201 *He* believes that there is no difference between the Jew and the Gentile, *Rom.* 10. 12. and yet he *Rom. 1. 16* believes there is this difference, that the Jew is first, and then the Gentile.

202 *He* believes that some men may be called *Immanuel*, i. e. God with us: and yet he believes that God may not be with them.

203 *He* believes that some men do not die in their sins, of whom he believes that they were sometime dead in their sin.

204 *He* believes that bodily exercise profits but a little, 1 *Tim.* 4. 8. and yet he believes that there is great use of, and great profit by bodily exercise.

205 *He* believes that a believer should not seek great things for himself: and yet he finds that Believers seek the greatest things for themselves, without offending: yea he believes they should offend if they did not do it.

206 *He*

206 He believes that he to whom *John* bare witness, i. e. Jesus Christ, did baptize, *John* 3. 26. and yet he believes that Jesus baptized not, *John* 4. 21.

207 He believes that no man hath seen God at any time, *John* 1. 18. and that not any man hath seen the Father, *John* 6. 46. yea he believes that no man can see him, 1 *Tim.* 6. 16. and yet he believes that he who hath seen Jesus Christ, hath seen the Father. *Joh.* 14. 9.

208 He believes that Jesus Christ came not to judge the world, *John* 12. 47. and yet he believes that for judgment he came into the world, *John* 9. 49.

209 He believes that that Scripture 2 *Kings* 18. 5. is true, viz. that after *Hezekiah* there was none like him of all the Kings of *Judah*: and yet he believes that place, 2 *Kings* 23. 25. to be also true, where 'tis said, that like to *Josiah* there was no King before him.

210 He believes that God will withhold no good thing from them that walk uprightly: *Psalms* 84. 11.

and

and yet he believes that God doth withhold many things which are good from such, without any breach of promise.

211 He believes that Christ spake the truth, *John* 5. 31. where he saith, If I bear witness of my self, my witness is not true: and yet he believes that Christ spake the truth also in *John* 8. 14. where he saith, Though I bear Record of my self, yet my Record is true.

212 He believes that it was promised, *Malachi* Chapters 4, 5. that *Elias* should come: and yet he believes the promise was fulfilled, though *Elias* did not come.

213 He believes that though a man be justified without the righteousness of works: yet he believes that a man without works of righteousness is not justified.

214 He believes that God willeth all men to be saved, *1 Tim.* 2. 4. and yet he believes that God wills not the salvation of all men.

215 He believes that justification is by faith alone: and yet he believes that that faith which is alone, doth not justify, *James* 2.

216 He

216 He believes that a poor man may be a godly man : and yet he believes no godly man is poor.

217 He believes that a man may die in peace : and yet he believes that such a man may not find peace in death.

218 He believes that there is sin in every Saint : and yet he believes that no Saint is in sin.

219 He believes that place, *Josh.* 10. 14. to be true, *viz.* that there was no day like that before it or after it, that the Lord hearkned unto the voice of a man : and yet he believes that God both before and after that day hearkned to the voice of a man.

220 He believes that a man may be a member of a Church : and yet he believes that that man may not be a member of the Church.

221 He believes that a Believer doth discover his sin to God : and yet he prays to God to cover his sin.

222 He believes that God once did drown the world, because the imaginations of mans heart were evil, only

only evil, continually evil, *Gen. 6. 5.* and yet he believes that God will never do it again, though the imaginations of mans heart be as bad as they were before, viz. evil, only evil, continually evil, *Gen. 8. 21.*

223 He believes that man being in honour abiderh not, but is like the beast that perisheth, *Psalme 49. 12.* and yet he believes that man perisheth not like the beast.

224 He believes that women are commanded to be keepers at home, (or rather house-keepers, i. e. good house-wives;) and yet he believes they may go abroad about their business, provided they make it not their business to go abroad.

225 He believes the Lamb of God taketh away the sin of the world, *John 1. 29.* and is the Propitiation for the sin of the whole world, *1 John. 2. 2.* and yet he believes that the whole world lies in wickedness, *1 John. 5. 19.*

226 He believes that whosoever denies Christ before men, him will Christ deny before the Angels of God, *Luke 12. 9.* yea, before the God

God of Angels, and his Father which is in Heaven, *Mt.* 10. 33. and yet he believes that *Peter* who denied him before men was not denied before God.

227 He believes that a Christian ought not to take thought, *i. e.* care for to morrow; and yet he believes that *Joseph*, who was a Christian, sinned not, though he took thought and care for seven years to come.

228 He believes that men gain most by losing, and that they lose most by gaining, *Mt.* 16. 25.

229 He believes that God was as good as his word to *Abraham*, and fulfilled the promise of giving him as well as his seed (*Gen.* 17. 8.) the Land of *Canaan* for a possession; and yet he believes that God gave him no inheritance in it, no not so much as to set his foot on; *Acts* 7. 5.

230 He believes that *Noah* lived and died before *Abraham* was born; and yet he believes that *Noah* was a Son of *Abraham*.

231 He believes that fear hath torment, *1 John* 4. 18. and that where torment is, a man is not
E - blessed;

Proverbs 28. 14. blessed; and yet he believes that blessed is the man who seareth all ways.

232 He believes that God purged *Jerusalem*; and yet he believes that *Jerusalem* was not purged, *Ezek. 24. 13.*

233 He believes that the Kingdom was prepared for all the Saints before the foundation of the world was laid, *Mat. 25. 34.* and yet he believes that Christ went to prepare a place for the Disciples, &c. some thousand of years after the foundation of the world was laid.

234 He believes that Christ said true, when he said, *John 16. 10. I go to my Father, and ye shall see me no more*; and yet he believes that they were to see him, yea that they did see him again, and that before he went to his Father. Moreover, he believes that they shall see him again, though he be gone to his Father.

235 He believes that all in Christ Jesus are always fitted to go to Heaven; and yet he believes that they are not at all times fit to go to Heaven.

236 He believes that he that believeth maketh not (*ought not to make*) haste; and yet he believes that none makes, *nor ought to make*, more haste than he.

237 He believes that Scripture to be true and sweet, *Your strength shall be to sit still*; and yet he believes that he who sits still will never be a strong Christian.

238 He believes that *Israel* was commanded to stand still, and to see the salvation of God; and yet he believes that if they had stood still, they had not seen the salvation of God.

239 He believes that such a people that are in such a case, as *Psal. 144.* are a happy people; and yet he believes that a peoples happiness doth not consist in them things; for they may have them and go to Hell, when they that have them not, but have the Lord for their God, will go to Heaven; *and happy are the people that are in such a case.*

240 He believes that it doth not yet appear what Saints, (who are now the Sons of God) shall be when

Christ appears; and yet he believes that this doth plainly appear, that when Christ doth appear they also shall appear with him in glory, and that they shall be like him, for they shall see him as he is, 1 John 3. 2.

241 He believes that God is found of them that seek him not, *Isa.* 65. 1. and yet he believes that every man is to seek him; for as he believes that every one that seeks shall find, so he believes that he that doth not seek may not find, and he that doth find must yet be a seeker.

242 He believes that we all see but darkly as through a glass, 1 Cor. 13. 12. and yet he believes that we do with open face. *i. e.* clearly see the glory of the Lord, and that in a glass, 2 Cor. 3. 18.

243 He believes that many persons come after Christ; and yet he believes that but few persons follow Christ.

244 He believes that these words, 1 John 2. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous,* are no encouragement to any man to sin; and yet he

he believes that if any man have sinned, 'tis a great encouragement that he hath with the Father an Advocate even Jesus Christ the righteous.

245 He believes that God choiceth a people because of his love. *Deut.* 7. 7, 8. and yet he believes that he loveth a people because of his choice, *1 Sam.* 12. 22.

246 He believes that he that's called a servant is a free-man; and yet he believes that he that's called a free-man is a servant, *1 Cor.* 7. 21.

247 He believes that a man may be in Christ Jesus who is the hope of glory, *John* 15. 2. and yet he believes that Christ Jesus may not be in such a man the hope of glory.

248 He believes that Christ spake truth when he said, *John* 18. *All that ever came before me are thieves and robbers;* and yet he believes that many Prophets, and *John* (who was *Elias*) came before him, and and yet that neither they nor he were thieves and robbers.

249 He believes that he should never believe some things if he did not see them; and yet he believes he

should never see other some things if he did not believe them.

250 He believes that a man may not be far from the Kingdom of Heaven; and yet he believes that the Kingdom of Heaven may be far enough from such a man.

251 He believes that Gods permission of sin will not excuse mans commission of sin.

252 He believes that Christ was the Son of man; and yet he believes that he was no mans Son.

253 He believes that Christ was *David's* Son; and yet he believes that *David* did not beget him.

254 He believes that Christ had a Father and Mother; and yet he believes that he was without Father and Mother.

255 He believes that Christ was truly in the flesh, *1 Tim. 3. 16.* and yet he believes that he was but in the likeness of sinful flesh, *Rom. 8. 2.*

256 He believes that every man that believes is not a Believer, *Acts 8. 13.*

257 He believes that they who crucified Christ, (and sinned in doing it)

it) both saw him and knew him; and yet he believes that whosoever sinneth hath not seen him, nor known him, 1 *John* 3. 6. for had they known him, they would not have crucified the Lord of life, 1 *Cor.* 2. 8.

258 He believes that some persons are alive and dead at the same time; for they that live in sin, and the pleasures of sin, are dead while they live.

259 He believes, (though it be a *Paradox* to some) that this is the true *Orthodox* Doctrine, That he that believeth shall be saved, and he that believeth not shall be damned, *Mark* 16. 16.

260 He believes that a man cannot enter the second time into his mothers womb, and be born again; and yet he believes that unless a man be born again he cannot see the Kingdom of God, *John* 3. 3.

261 He believes that he that is weak in the faith may be received, and to disputations about doubtful things; and yet he believes that he who is weak in the faith should not be received to doubtful disputations,

tions, if that be the meaning of these words, *Εἰς διακρίσεις διανοησμένων*, *Rom. 14. 1.*

262 He believes that *Paul* before his conversion, as touching the righteousness which is of the Law, was blameless, *Phil. 3. 6.* and yet he believes that *Paul*, before his conversion, was a prime or chief sinner; yea, as we read it, that he was the first or chiefest of sinners, *1 Tim. 1. 15.*

263 He believes that they which are not happy in this world will never be happy in the world to come.

264 He believes that the little which but one righteous man hath, is better then the riches of many wicked, *Psal. 37. 16.*

265 He believes that the grace of God which hath appeared bringeth salvation to all men, *Titus 2. 11.* and yet he believes, and it easily appears, that the grace of God bringeth not few men unto salvation.

266 He believes that it is without question that a form of godliness may be without the power of godliness, *2 Tim. 3. 5.* and yet he believes that it is a question whether the power

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power of godliness can be without a form.

267 He believes that a man may bring forth fruit, and yet be an empty Vine, as *Hosea 10. 1. Israel is an empty Vine, bringing forth fruit unto himself.*

261 He believes that a Saint should not be secure though he be safe; and yet he believes that a Saint should not be afraid though he be in danger.

269 He believes that men are sometimes delivered up to Satan, that they may be delivered from Satan, *1 Cor. 5. 5.*

270 He believes that Saints are living-dead men, *Gal. 2. 19, 20.* and he believes that sinners are dead-living men, *Eph. 2. 1, 2.* yea he believes that they both are dead and alive, alive and dead at the same time.

271 He believes that if we be not crucified with Christ, Christ's being crucified will not deliver us from death; for we may die in our sins, and be damned notwithstanding; if we do not rise with Christ, Christ's

E. 5

refur-

resurrection will not save us ; 'tis not only Christ without us, but Christ within us, who is our hope of glory, *Colos. 1. 27.*

272 He believes that at first the person of man infected the nature ; but he believes that ever since the nature of man hath infected the person.

273 He believes that there is nothing more rare among us then the Christian Name, or the Name Christian ; and yet he believes that there is nothing more rare among us then the Christian Man, unless it be the Man-Christian.

274 He believes that mans idle time is the Devils busie time ; and therefore he believes, (as *Latimer* said) that the Devil hath more service done him in one holy day then in many working days.

275 He believes that this *Quære* may be put, Whether a Christian Magistrate should propagate the Gospel ; and yet he believes that to deny it is a contradiction in terms ; for 'twere as much as to say, that a Christian must not be a Christian, or act like a Christian.

276 He

276 He believes that it is forbidden to servants to answer again, *Titus* 2. 9. and yet he believes that servants may answer again and not sin, and sin if they answer not again.

277 He believes that he that committeth sin is of the Devil, *1 John* 3. 8. and yet he believes that some have committed sin who have not been of the Devil.

278 He believes that we live by faith, and not by sight; and yet he believes that faith is seeing, and that it is the *evidence of things not seen*; for by faith we see things which are not now seen, but shall be when we live by sight and not by faith.

279 He believes that men may have the Scriptures by heart; and yet he believes the Scriptures may be far enough from their hearts, and their hearts further from the Scriptures.

280 He believes that men cannot enter into the cares of this world, but they must enter into a world of cares.

281 He believes that there are many poor in the world, and many poor

poor spirits; and yet he believes that there are but few in the world who are poor in spirit.

282 He believes that reason is not equal in all men, nor perfect in any men; but so weak, fickle and unconstant, in the most of men, that he believes *there is no reason* why any man should lean to his own understanding, and that there is none or little reason why any man should impose on another, he being so seldom and so little while consistent with himself, who was as confident, and upon thought-reason, as confident of the opinion wherein he was, as he is of the opinion wherein he is.

283 He believes the rich men cast in much into the treasury, yea much more than the poor widow, for she cast in but two mites, which two mites make but one farthing; and yet he believes that that one poor widow cast in more than they all, though there were many, and many that were rich men who cast in much, *Mark 12. 41, 42, 43, 44.* Or thus.

284 He

284 He believes that what the rich men cast in was more for worth; but what the widow cast in was worth more, at least more worthy. Or thus.

285 He believes that though what the rich men cast in was of more value; yet he believes that what the poor widow cast in was more valued, and therefore was more; for that's most which is most in Gods account.

286 He believes that women should hearken to, and learn of their husbands, and not be ruled by their own wills; and yet he believes that when womens wills are reason, 'tis reason that women should have their wills; yea he believes that sometimes husbands are to hearken to their wives, though what they say may seem to be unreasonable, and therefore grievous to be born, Gen. 21. 12.

287 He believes that man cannot live alone without creatures; and yet he believes that man cannot live by creatures alone.

289 He believes that Eternal Life is

is begun in this world ; for this is Life Eternal to know God and Jesus Christ whom he hath sent.

289 He believes that a man may know all that which is written of God ; and yet he believes that he may not know the God of whom it is written.

290 He believes that a Saint leads another life in this life ; for though he live in the flesh, yet Christ liveth in him, and the life which he liveth in the flesh is by faith of the Son of God.

291 He believes that a man may give all his goods to feed the poor ; and yet he believes that that man hath no charity, 1 Cor. 13. Every man that gives is not charitable.

292 He believes that God exalts some men to cast them down ; and he believes that God casteth some men down to exalt them.

293 He believes that man lives by death ; for his natural life is preserved by the death of creatures, and his spiritual life by the death of Christ.

294 He

294 He believes that though bread be the staff of mans life; yet he believes that man doth not live by bread; for how could weak things strengthen him, and dead things keep him alive, were it not for the Word of God, by which creatures are what they are, and do what they do?

295 He believes that God can and doth make some mens beds in their sickness, whose beds cannot be made in their sickness.

296 He believes that a man may die for Christ; and yet he believes that such a man may not die in Christ.

297 He believes that how little good soever we enjoy, there's great reason we should be contented; and yet he believes that how much evil soever we undergo, there's no reason we should be discontented.

298 He believes that many men receive the truth who do not receive it in truth.

299 He believes that every earthly minded man minds earthly things; and

and yet he believes that every man that minds earthly things may not be an earthly minded man.

300 He believes that though a Saint may be sometimes weary in doing the work of the Lord; yet he believes that a Saint is never weary of doing the work of the Lord.

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301 He believes that a man may be damned though he be baptized, if he do not believe; and yet he believes a man may be saved if he do believe, though he be not baptized.

302 He believes that to a sinner to be carnally minded is death; and he believes that to a Saint 'tis death to be carnally minded: the sinner will die for being so, and the Saint had rather die then be so.

303 He believes that the Saint and the sinner are not the same kind of men; though yet he believes

believes that they are men of the same mind.

304 He believes that we may not speak evil of Dignities; and yet he believes that we may speak of the evil of Dignities.

305 He believes that 'tis better to be delivered to death for not sinning, then to be delivered from death by sinning.

306 He believes that they have but little (if any) reason to expect protection from the God of Truth, who will not (though there be great reason that they should) afford protection to the Truth of God.

307 He believes that a man may have the testimony of his own spirit, and yet not have the witness of Gods Spirit; but he believes that a man cannot have the witness of Gods Spirit, but he shall also have the Testimony of his own spirit.

308 He believes that many mens faith is but fancy; and he believes that many men will fancy his faith to be but so.

309 He

309 He believes that a man may be a true Believer, though he should not believe all the *Paradoxes* which he hath written to be *Orthodoxes*.

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A N APPENDIX:

Or the
Triumph of Assurance
Over the

*Law, Sin, the World, Wants,
and present Injoyments.*

When the *All-blessed*
Spirit of the ever-
living and ever-lo-
ving God hath gi-
ven his Testimony, and set his Seal
to the Soul, which before sat qua-
vering and trembling at the door of
Hope, that God doth own, accept
and pardon it; when he comes and
kisseth it with the kisses of his mouth,
and pours out the savour of his sweet
oyntments upon it; Oh what a *calm* is there in the Soul! Oh what
Halcyon days doth it then live in!
It enjoys a *Jubilee* in every moment.
Oh the holy claspings and celestial
inter-

interweavings of love ! Oh, the breathings and mutual streamings forth of love that are between God and this Soul ! Oh the *ineffable* mystery which lies in their reciprocal enjoyments ! you, (nay it self) can scarcely tell who enjoys, and who is enjoyed, who fills, and who is filled, who possesseth, and who is possessed, there is such a spiritual *mixture* in their *union* without confusion or composition. Time stealeth away in these enjoyments, and is not perceived, the Soul is so busily employed in taking in, and going out to God. Hours are not accounted for minutes, nor days for hours ; it rather seems an *Eternity* then *Time*. Oh how doth the Soul dance and leap for joy within it self, at the harmonious *melody* and well-tuned *Musick*, which is plaid within it by the *finger of God* ! Oh the heavenly laughter which ariseth in it from the gentle *touches* of the Spirit upon the *tender* Conscience ! Oh how is it ravish'd with the shining forth of the *rayes* of light, and the *Flare lucis* *flowings* forth of love ! the Soul
& amnis. forgets it self to mind its God, or rather

The Triumph of Assurance.

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rather minds it self in minding God.
Am I in Heaven, or is Heaven in me?
Is Time gone up, or Eternity come
down? Oh what a *concentring* of
happinefs do I find within me! me-
thinks I see the *first fruits* of Ca-
naan brought into my hungry Soul
upon the *staff* of Consolation, by
the two *supporters* of the Saints,
Christ and the Spirit. Me thinks I
hear my beloved calling, *Arise my*
love, my dove, my fair one, and come
away; come forth from among the
clefts. (a) *Let me see thy face; for* a Capt. 2.
sweet is thy voice, and thy countenance 13, 14.
comely. Arise, my love, and come away.
Oh how do the love-speaking words
of Christ affect the heart, and even
transport the Soul into admiration!
all the *pangs* of the new birth, all
the *throws* of its travel, all its *after-*
births of sorrow are now forgotten,
and swallowed up in ravishment, in
raptures, for joy that this *man-child*
of Assurance, begotten by the Spirit
of God, is at last *born* into the Soul:
the Soul is now furrounded with the
glittering *rayes* of the Sun-beams of
Love, it even weeps for joy, it is
even

even sick of love while healed by
 Now it begins to feast it self
 Loves, and to chear it self with the
Bridegrooms voice.

Cant. 4.7. My beloved hath pronounced me
fair, and there is no spot in me: now
 the day of mine *Espousals* is come
 wherein all the hidden *Treasures*,
 the precious *Jewels*, all the vast *Pos-*
 sessions, all the sparkling *Beauty*,
 the glorious *Holiness*, all the Divine
Wisdom, all the All-sufficient *Power*
 yea all the all of Christ is made over
 to me. What shall I fear now, what
 am more then a *Conquerour*? what
 shall I want, who have all things
 richly to enjoy? who shall lay any thing
 to my charge, being freed from all
 sin? what shall hurt me, what shall
 daunt me, who have Love to continue
 and Power to guard me? I am over-
 with Love, and nothing shall dissolve
 this Knot of Love; nothing shall se-
 parate between my Beloved and me
 for he is mine, and I am his for ever.

Now I shall in short lay down how
 much a Saint, to whom the Lord
 his Spirit hath given Testimony
 his Union with Jesus Christ, is bound
 above

by above the law, above sin, above
Self wants and troubles, above the world,
th yea above what he hath from God
here in grace and by grace.

I.

His Triumph over the Law.

The Law is so far from being a
Boanerges to such a Saint, that it
speaks him fair, and calls him *blessed*:
the Law comes not to him (as of
old from *Sinai*) with terrible thun-
drings; but it passeth by as a *still voice*, Gal. 5.33.
being silenced by Jesus Christ, who
hath stopt its mouth, and seal'd it up
from cursing. *Do this and live* is no
Law to him; and *curst be every one*
that abideth not in all things of the
Law to do them, infers no curse upon
him; such Statutes are all repea-
led, and the date of all such Pa-
tents is expired. The Law cannot
without injustice *serve an arrest* on
him as an unrighteous person, though
he be not as yet without sin. For
the large *Bills of Indictment* which
the Law had to charge upon him are
all *annul'd*; and whatever it *plead*
against

against him, it can never cast him. He hath an everlasting *Counsellor*, a righteous *Advocate* at Gods right hand, and Gods discharge within his own breast for his *Acquittance*. Free grace doth clasp him within her arms as her hearts delight, mercy embraceth and enbosoms him as her dearest darling; and for grace and mercies sake the very Judge and Justice it self is become his friend. So

Παρεβόη- that though he be found a breaker of
τες νόμων- the Law, yet a pardon makes up the
breach: and that the Law may not suffer wrong, nor have any complaint to make, the debt is paid by his surety for him; which gives God as much content, and makes as much for the Saints discharge, as if he himself had paid the debt; yea Jesus Christ hath made God more reparation then ever the Saint, by breaking the Law did do him wrong; and God is more contented, and better pleased with the satisfaction of Christ, then he was either discontented or displeased for the breach of the Law. So that the Law may with as much equity curse Christ himself as curse the Saint.

Saint. For as Christ was in the world *well-pleasing* and acceptable, yea *altogether lovely* in his Fathers eye; so is the Saint in Christ and for Christ: And of this righteousness hath Christ himself convinced the world, in that he is to sit for ever at his Fathers right hand in glory; to which honour and dignity he had never been (as now he is in the behalf of Saints) advanced, if he had not fulfilled his Fathers will, and paid all dues and demands to the *utmost farthing*. And on this account, though a Saint cannot keep the Law, his righteousness is not (though his obedience be) the less compleat; for he is *compleat in Christ* who hath *outlawed* the Law, and turned the curse into a blessing; and though a Saint cannot be *justified* by the Law, yet the Law it self cannot but clear him, and give him the *white stone* of absolution.

*uxor clar-
vescit in
radiis ma-
risti.
Phil. 2.
8, 9.*

*Rom. 8. 2.
Gal. 5. 18.*

II.

His Triumph over Sin.

The Strength of sin which is the Law, being taken away, sin it self is
F the

Definai-
 ra and
 the apap-
 ras.
 Rom. 6.7

Isa. 63. 16.

Isa. 63. 16.

Isa. 63. 16.

the less dreadful: The Saint is already freed from sin, though he be not as yet free from sinning. He can therefore rejoyce in his Spirit, though sin [an ill neighbour] dwell in the flesh; for he hath more good in Christ for him, then there is evil in sin against him; and God is more pleased with him for Christs sake, then he was displeased with him for Sins sake. 'Tis true he would not sin against his God who loves him, and yet he doubts not but God loves him, though he sin against him. He knows that God would never have left sin in him, if he could not have loved him notwithstanding that. Though he be [Oh that he were not] unbecoming a Son; yet his God is faithful, and will never act unbecoming a Father. Moreover, he sees that God orders this very corruption to his own glory, and many times useth his sinning to kill his sin. It makes much to his sorrow, that his heart is false, but it makes more to his joy, that his God is true: it sad's him much that he is so sinful; but it much more glads him that

Christ

The Triumph of Assurance.

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Christ is holy; for this holiness being ^{1 Cor. 1.} made his, it is as much for his ac- ^{30.}ceptance and salvation as if he himself were without sin. He shall ere long be rid of, set free from, and triumph over this body of death, which ^{τὸ σῶμα} makes much to his joy; and in the ^{τὸ τὸ} interim he is not joyless; for his in- ^{θανάτου}terest in God doth abide as sure as if ^{τὴν} there were no sin within him. Sin may interrupt his communion, it shall never break off his union with God. Were his sins ten thousand times ten thousand more then they are, he could laugh them all to scorn, even then when he mourns over them; in regard of any prejudice or impediment they can be to his everlasting ^{1 Cor. 15.} safety. Gods heart is so set upon ^{56, 57.} him, Gods affections are so glued to him, Gods bowels do so yern towards him, that however God find him, he will never forsake him, having taken him for better for worse. Nay I add, that God may as well forsake his own Being, and cease to ^{Hos. 11. 1.} be God, as forsake a Saint notwithstanding sins abiding in him. So that ^{Hos. 3. 1.} the Saints take more encouragement ^{Mal. 3. 6.}

Iſa. 49.

14, 15.

Jer. 14.

7, 8.

from God, then discouragement from sin: for though the *Ocean* of his sin be deep, yet the deep *Sea* of Gods mercies is bottomless.

Rom. 5. 20

1 Tim. 1.

14.

*Τωρετ-

πλαδρασε.

Heb. 10.

12, 17, 38.

Though his sin reach unto the Clouds, the mercies of God are above the Heavens; though his sin overflows him, yet the grace of his God overflows his sin. In fine, Christs righteousness hath so *cover'd* his sin, that God can see none in him which is not *satisfied* for and *pardoned*.

III.

His Triumph over wants and troubles.

As for his wants and troubles he is not troubled at them, but bids all welcome with this, *The Will of the Lord be done.*

He hath more comfort in his *Benomies*, though they be sons of sorrow, then others have in ther *Benjamins*, though they be sons of the right hand. Though it be sometime *low water* with him, and his comforts *ebb*; yet the *high springs* of his joy and consolation are not lost, but *swal-*

The Triumph of Assurance.

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swallowed up in the *Ocean* of love, where they are reserved for him to an appointed time. Though he be not always the *Subject* of comfort, yet his comfort is always sure in the *Ob-* Psal. 97. 27
ject of faith; and 'tis hid for him, even then when it's hid from him. He knows what *gloomy* days and *dark* Sam. 1. 5
nights mean, as well as the *brightest* 26.
things and the *fairest* mornings, and is not discontented thereat. He would not be delighted in, unless God will; 'tis the Will of God he looks after, and how it comes he cares not; whether clothed or naked it is *welcome*. To have any thing or nothing, to abound or to want, to rejoyce or to be sorrowful, to be full or empty, to fast or to feast, to live or die, is all one to him who accounts nothing his joy but this, to be in all things as God would have him. He is one that would not be at his own *choice*, but quiets himself in Gods *determinations*. If God send him comforts, he accounts not them, but God his comfort; and if God take them away he is not displeased, for he is not comfortless in their absence.

Job 1. 21.

He is not so coy natur'd, but being over-powered by the Spirit, he can take any thing well at Gods hand, and be as well pleased with God when he takes from him, as when he gives to him. He knows he is always going to Heaven, and whether his way be a *Pardise* or *Wilderness*, strewed with *Roses* or beset with *Thorns*, it's all one to him: Gods Will is welcome to him as drink to a thirsty man, whether it be brought in gold or glass. He loves nothing for its own sake, but any thing as Gods allowance. If God will take him to Heaven he will go: If God will have him stay he will stay: If God moves he moves, if God stands still he *pitcheth his Tent* and stirs not. He often wants livelyhood, and yet lives; for though others may have the things, they want the comfort; and though he want the things, yet he hath the comfort. And therefore he can part with his dearest enjoyments, and trample upon his choicest comforts, when God calls for them, as being more willing that God should be glorified in their *absence*, then

The Triumph of Assurance. 75

then himself comforted in their presence. If his comfort cannot be wrapt up in the glory of God, he 2 Cor. 12. cares not for comforts. He would 9, 10th be nothing but what God would have him, and that he would willingly be, though 'twere to lie forgotten and forsaken of all his friends and comforts all his days. He accounts it better to be preserved in brine, then Phil. 1. 18. to rot in honey. He knows that 20, 21. whatever his fare be, Jesus Christ will be his *Fellow-Commoner*, and he doth not much care if he have no other company. He knows God loves him, or whatever God does to him, or whatever he send him, he will never hurt him. He sees *abundance* in wants, he sees *injoyments* in disappointments, *health* in sickness, *life* in death; and therefore is not 23. 24. *solicitous* which be his case, but with an *holy carelesness* trusts himself with Gods disposing. When he is at the highest God is his triumph, and so God is when he is at the lowest. He Psal. 73. never is happy but in his God, he never wants *happiness*, (whatever befall him) if he have his God.

IV.

His Triumph over the World.

Gal. 6. 14. *The glory of the world, which leads captive so many hearts, takes no hold of his; for where would it enter? All his senses are lockt up in his Soul, and that's full of Christ, * who keeps out all things else from coming in. His eyes are like the Sun-flowers, which do not open to every blaze, but only to the light and heat of the Sun of Righteousness. His ears are stopt from hearing (with delight) any sound but the speakings of God, and the secret whispers of the Spirit. His palate can relish nothing like the Heavenly Manna, the feast of fat things which is in Christ Jesus. There is no smell like the smell of Christs Garments. And whatever he feels 'tis but as Esau's hand, rough and hairy; beside the smooth and silken, the white and fine wrought linen of the Saints. As for other things, whatever the world holds out to inveigle him withall, he can pass it by with an holy scorn. He is not at leisure*

* Intus exi-
tens pro-
hibet alie-
rum.

The Triumph of Assurance.

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leisure to *trifle* away his time with *Heb. 11.*
playing with *pebbles*, having *Jewels* ^{24.}
and *Pearls* to look after. He hath *Phil 3. 8.*
seen the glory of the Lord, and all o- *1 Tim. 2. 6.*
ther shinings are but *shadows* in his
eyes. That which others *court* with
dazled eyes, he doth not account as
worth a *glance* of his. The Sun,
which shines and gives light to him,
doth [*contrary to the natural Sun*]
darken Earth, and make Heaven on-
ly to be glorious. He knows that
God allows *the dogs under his Table*
such bones to pick as the world is;
as for his part he hath dainties to
live upon, for Jesus Christ is his dai- *Apt*
ly bread. 'Tis not silver and gold *ixixix*
which he calls riches, 'tis not ad-
vancement which he calls honour,
'tis not learning which he calls wis-
dom; he can be (*yea he is*) rich, *1 Cor. 1.*
honourable, and wise without them, *20, 30.*
and all in Christ. He looks on these
things to be (as some say of the
rain-bow) a reflection of colours,
not real as they appear. All the
beauty of the world, 'tis but skin-
deep, a Sun-blast defaceth it; yea
all the glory of the world is in a con-
F S tinual

superfi-
cial.

1 Cor. 7

31.

2 Cor. 10

Jam. 1. 10.

Acts 25.

23.

Parasite

Faint

p. 6.

Enratio-

niz. 100

Ma. 22. 8

tinual flux, and (like Time it self) hath no other being but a passing away. All that the world hath is but nothing varnished over, a Tohu and Bobu in a comely garb, a meer Chaos in an orderly dress; 'tis but as a Picture drawn in Sand or Ice, whose very ground hath little foundation. 'Tis a meer vanity, which if it be any thing, is a something worse then nothing. Pomp is but fancy, Gold is but dust, Fame is but breath, and Praise a blast; the worlds sweet is but bitter, its love loveless, its splendor darkness, its fulsomeness emptiness, its all nothing. If any thing more, 'tis [Chimera-like] made up of thoughts. And a Saint can as well feed on the East wind as any of these things, which will all prove (like the dreamers feast, that fills the fancy, and leaves the stomach empty. Farewell World.

His Triumph over present Injoyment

The worst of enemies that he hath to encounter with is a self-flattering heart,

heart, which would have him rest in what he hath received; but the Spirit of God is stronger then *self* and *out-works*, yea *works out* such base and carnal imaginations. So that he cannot build his *Tabernacle* here, because his *mansions* are in Heaven.

'Tis not his light, but the God of *light*; 'tis not his *comfort*, but the God of *comfort*; 'tis not his *graces*, Jer. 9.23, but the God of *graces*; 'tis not any *24.* thing beside God himself wherein he *1 Cor. 1.3*

can quiet and repose his Soul. All his *graces* are but *wedding attire*, all his joy and consolation but *wedding cheer*; he cannot be fully satisfied till he come to injoy the *marriage-bed*, the very bosome of God. Alas! his fullest *barns* of grace, which are the fruitful *harvest* of the *seed* of God, are but *gleanings* to what he expects. His joyful *springs* of delight which he here injoys are but leaf-casting *Autumns*, nay but nipping *Winters* in comparision of that everlasting *Summer*, which he looks to injoy in an eternity of the *Sunny* shinings of Gods face upon him. His *Sabbath-days*, wherein his Soul keeps

holy-

The Triumph of Assurance.

holy-day with God, are but minutes in regard of that never ending *Jubilee* which he expecteth. *He hath rivers of joy* here, but he esteems them as a few drops in regard of that bottomless Sea of Gods injoyment, wherein he longs to bath his Soul. His light is clear and shining here; but the noon-tide Sun in its brightest lustre is but a dark vault to God and the Lamb, *(m)* who is the light of that City to which he is hasting. Alas! he hath but a *sip* of the overflowing *Flaggons*, but a taste of the full *Tables* of good chear, which God hath provided, and Christ is preparing to set before him as an everlasting feast. He cannot but be pressing on *to know that love which passeth knowledge*, and cannot be satisfied till he come to apprehend God, as he is apprehended of God. He cannot rest any where but in Heaven, where his faith shall be seeing, and his hope possession. Nay, 'tis not Heaven, were it any thing beside God-injoyment, that could terminate the boundless appetite of his longing Soul. For 'tis not God for Heaven, but Heaven for

* Τὸ
 ὑπερέλ-
 λουσαν
 τὴν γνώ-
 σιν αἰ-
 νων.
 Phil. 3. 8.

12.

The Triumph of Assurance. 81

for God; (n) yea that Heaven which ⁿ Psal. 104.
is God, *who is the Heaven of Hea-* ^{11. & 17.}
ven, that he looks after. ^{15.}

'Tis God, only God; (o) in all, ⁿ Col. 3. 11.
without all, and beyond all, that is
his *all*. Here he is at rest, now he
is swallowed up in satisfaction, and
nothing can *intermeddle* with his joy;
he rejoyceth in the Lord (p) by ^p Rom. 8.
whom he is in all these things a con- ^{31.}
querour. But as for the honour of ¹ Cor. 15.
the *Triumph*, he means to give that ^{37.}
to God, *who gave him the victory.*

Soli Deo Gloria.

F I N I S.

THE
NEW COMMAND
RENEWED:

OR,

Love one another.

Being

An endeavour after the *Unity* of the
Spirit in the bond of *Peace*, by
several *Uniting Principles*.

Among which there are *Ten Rules* for
a *Right Understanding* of *Scripture*, very
useful for these divided Times.

BY

RALPH VENNING, *AM.*

Pfal. 133. 1.

*Behold, how good and how pleasant it is,
for brethren to dwell together in unity!*

LONDON,

Printed for *Fohn Hancock*, at the three
Bibles in Popes Head Alley in Cornhill. 1677.

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T O
All who profess Love

To the

L O R D J E S U S,

And yet love not one another,
according to his example
and command.

Beloved,

I Wish I could say of you as Paul
did say of the Thessalonians,
1 Thes. 4. 9. As touching brotherly love, ye need not that I
write unto you, seeing ye your selves
are taught of God to love one another. But alas! there's need, yea
never more need, that I should write
unto you of brotherly love; for 1 Cor. 3. 3.
whereas there is among you envying,
and strife, and divisions, are ye not
carnal, and walk as men? as taught
of men, and not of God.

At quis ego tantis, tantillus ego?
What am I to such an undertaking as
this?

To the Readers.

*this? many (the unworthiest of whom I am not worthy to follow) have gone before me, calling you to your Calling, Love one another. But do they not all say, Who hath believed our report? To whom is the Arm of the Lord revealed? Do not they all say, We have laboured in vain? We have cried indeed in the chiefest places of concourse, yea in the concourse of the chiefest, even in the City * we have uttered our words, and our lips dropt sweetness; our voice was Love, Love; live in Love. But no man regarded, all our counsels were set at naught.*

* And in the high places of the City.

Alas beloved! what hopes is there left for me to prevail? If Paul's, if Apollo's, if Christ's words have not taken with you, can mine expect to find acceptance? and yet methinks I hope beyond hope, because I know that God hath all hearts in his own hand, and can turn them when and by whom he pleaseth; therefore though many, out of their abundance, have cast in much, I hope my mite will not be rejected. I must confess I have for a great while forbore, lest I should

To the Readers.

of be a reproach and derision daily;
w) but I am now overcome, and that by
a to opportunity, not so much from with-
But out (which yet ~~was~~ much) as from
lie- within, (which was more ;) for these
the words were within mine heart like a
not burning fire shut up, and I was wea-
l in ry with forbearing, I could not con-
the tain : for while I held my peace from
a in this good, my heart was hot within me,
even and while I was musing the fire burnt,
ow so that I could not but * first speak * The
ess; with my tongue, and now with my pen. most of
e in I said yea to my self and others, these
our I often said, I was few of days ; and heads
were
therefore I was afraid and durst not preach at
here shew forth mine opinion ; I said days the Tower
, if should speak, and multitude of years of London.
not should teach wisdom. but the spirit
t to within me constrained me, and I spake
ks I and must speak that I may be refreshed.
you My belly (should I hold my peace
ow at such a time as this, if this wine
and should not have vent) would be rea-
oughly to burst like new bottles.

But let me not (I pray you) ac-
no cept [nor except] any mans person,
for neither let me give flattering Titles
uld nor upbraiding Language to any man;
be I should

To the Readers.

Should I do so, my Maker would soon take me away. I know God will lay it to my charge.

Censures perhaps I may undergo, and indeed expect it, but not from you: Let the world scoff, I care not, having learnt to pass through their good report and bad. I am not ignorant in what a narrow way I walk, how it concerns me to be cautious, both what I speak, and how: for who would undertake to moderate the extreme immoderation of our days?

And yet for my own part I am not solicitous, (good meaning and innocency are careless, and seldom forethink what to say;) my Conscience, yea God himself bears me witness, that I would not write a Syllable which should give offence. Teach me thy way, O Lord, and lead me in a plain path, because of those which observe me.

I would willingly blot out any expression which might be liable to suspicion; for truly (as Caesar said concerning his wife) it is not enough not to be in fault: but things relating to love (as Caesars wife) should not be

To the Readers.

soon
lay
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suspected to be in fault. I hope
therefore, if any thing do (seeing it is
against my will if any thing do) escape
me, which may seem to deviate from
the scope, viz. Love, that your love
for love of that which I write for
and from, viz. Love) will cover it
with a charitable construction.

I have forbore to instance in any
thing touching any part or parties,
which might but occasion a prejudice
against any of the Principles. For as
Solomon saith, He that covereth
transgression seeketh love, but he
that repeateth a matter separateth
very friends, Prov. 17. 9. And we
find it confirmed by experience, that
such proceedings, they do but (as Paul
saith of the prophane and vain bab-
blings) increase to more ungodliness,
and their words (2 Tim. 2. 16, 17.)
will eat as doth a Gangrene, of whom
&c. I would therefore, and I wish
it would forget that which is behind,
that which is past, viz. * Miscarriages
arising from strife and envy; and
pass to that which is before, and yet
come, viz. † Love among brethren.
I have not in the least made it my study

* Not loo-
king so
much how
they came
in, as how
we may
get them
out, as one
saith of o-
riginal sin,
† The
more ex-
cellent
way.

or

To the Readers.

or endeavour to dress the matter in any habit but plain; and I will give you my reason, viz. I would not have words stay the Readers from attending the things. That eloquence offers injury to things which draw us to observe it; seeing words are only for matters sake, and should be no other then would promote it.

Octavius Augustus had a special care to express his mind and meaning most plainly, and reprehended Marcus Antonius for writing such things that men did rather wonder at then understand.

Zeno was wont to say that he had two sorts of Disciples, the one he called Λογιστάς, who respected nothing more then Language; these he liked not so well. The other he called Φιλολόγους, curious to learn such words as are fit to express things by, and these were his darlings.

It thinks the Apostles discourse in 1 Cor. 14. should silence all tinkling Cymbals; such as affect such words and phrases, as rather tickle the itching ears of men then affect their affections, or leave any impressions on the hearts and consciences.

For

To the Readers.

For my own part I acknowledge it
my principle (and I would be loth
my practice should give it the lie)
I speak to the lowest, and then I am
the highest understand me; where-
I should I (it at least I were able)
I speak to the highest, I should be to the
lowest as a Barbarian. In short, I
rather chuse to speak shortly, though
but five words which may be to edi-
fying, then to use ten thousand,
which when men hear or read, they
know not.

I had thought to have collected the
several Heads, and have set them be-
fore you by themselves, but the whole
Book being but little, will soon be
perused and read over; and therefore I
shall spare you the labour of reading,
my self of writing, and the Printer
of printing.

Thus, my beloved friends, having
given you a fore-sight of what I have
done, why and how; and hoping
that these things which are cast in by
the way are not cast away; I shall
say no more, but pray that it may
come unto you with a fulness of
blessing, and be instrumental to unite
your

To the Readers.

your hearts in love; which will satisfy the desire, and fulfill the joy of him, who can joy in nothing but in being the

Servant of Christ,

RALPH VENNING

THE

THE
NEW COMMAND
RENEWED:

OR,

Love one another.

Part I.

Gods *one* and only design
is, by the words of his
mouth, and the works
of his hands, to bring
forth his own *Image* in all times and
dispensations; and that is *avenest*.
When he created Man he made him
in likeness and image of himself, *one*;
yea though he created Male and Fe-
male, yet were they not two, but
one flesh.

When this *Image* was defaced,
and Man continued not in his up-
rightness, *that is*, in his simplicity
and *avenest*; that which God aimed

G

at

The New Command renewed:

at in the restoration of man, was the reparation of his image *oneness*; that God and Man might be one again. Yea, that in Christ all things in Heaven and Earth which were fallen *out with*, and fallen *away from* man, upon his falling away from God, might be gathered together *into one*.

Yea all the dispensations and dispensators which God hath left in the world, are to disappear and be no more, when once the Saints come in, or (*more emphatically*) *into the unity of the faith*.

ΕΙΣ ΤΗΝ
ΕΝΩΣΙΝ
ΕΦ. 4.13

That is, (as I with submission conceive) when the *Jews* and *Gentiles* the fulness of them shall be called in, (and come to the knowledge) or rather the *acknowledgment* of the Son of God, unto a perfect man, (a) or *the man at age*, and the measure of the stature of the fulness of Christ:

ΕΙΣ ΤΗΝ
ΕΝΩΣΙΝ
1. Cor. 16.
18.

He without us is not made perfect. Christ (I mean mystically) is not yet a perfect man at age, is not yet in fulness, nor will be, till all his Members, both *Jews* and *Gentiles*, are brought forth. Now when these shall be brought into the *unity of faith*,

Or, *Love one another.*

faith, which is the acknowledgement of the Son of God, &c. then is Gods design of *oneness* accomplisht.

Now to the effecting hereof, God ^{Ezek. 11.} hath promised to bestow on his peo- ^{19.}

ple one heart, *Ezek. 11. 19.* which is not only in relation to their being new born, and so being one with God; but as the *Jews* went with one heart to *Jerusalem*, that they might build the Temple; so in relation to this design of the *unity* of Faith, God will knit together the hearts of his people that they shall flie together like *Doves* to the window: yea, *Isa. 90. 8.*

and e're they are aware (I believe) they still find their Souls made like ^{Cant. 6.} the Chariots of *Aminadab*, or ^{12.}

willing people. In a word, the top and consummation of all the happiness which Christ prays for *his*, is [*John 17. 21.*] that they all may be *one*, as thou Father art in me, and I in thee, that they also may be *one* in us. Indeed the glory of all our *hereafter* glory will be an *oneness* of communion with the Father, Son, Spirit, and one another in God, who is *one* in all, and *all* in *one*.

Eph. 3. 4,
&c.

But seeing that as yet there seems to be a breach, not only between the *Jews* and *Gentiles*, but between them who have attained to the knowledge and *acknowledgement* of the Son of God; I shall endeavour to bring the Saints to keep *the unity* of the Spirit in the bond of Peace, for there is but *one Body, one Spirit, one Hope, one Lord, one Faith, one Baptism, one God* and Father of all, who is *above all, and through all, and in you all.*

Now that we may walk together in *one way*, it is requisite that we be of *one heart*, and that which conduceth much hereunto is, that we be of *one mind*; for the more *unity* there is in judgment, the more there's like to be in affection, (*because likeness produceth liking*) and the more oneness there is in affection, the more there will be in practice and conversation; the more union there is, the more communion there will be, and the better; the less union there is in judgment and affection, the less and worse will our communion be.

And seeing we can hardly live together

Or, Love one another.

gether unless we love together; or as the Prophet saith, (*Amos 3. 3.*) Seeing we cannot walk together unless we be agreed, I shall (*as God inables me*) lay down some Principles, which if read (*as written*) without prejudice and partiality, will not a little provoke and conduce to union and agreement.

The first Principle.

1 That we may meet to agree together, let us agree to meet together, and that's meet; for, saith the Prophet, How can two walk together unless they * meet and come together? so I would read that which we read, unless they † agree together: Meetings are the Porch or entry into agreements: And methinks Christians should not be much intreated to treat together; surely 'tis to be feared that they are loath to agree who are loath to meet about an agreement.

* Meetings are meet things.
† Be agreed.

Obj. But what makes the Saints so backward to meet about an agreement?

Object. hindrance of meeting.

Ans. These three things.

Ans.

The New Command renewed :

- 1 Self-conceit.
- 2 Pride of heart.
- 3 Satans policy.

1 Self-conceit.

Mat. 26.
26..
Having
exhorted
to love,
Rom. 12.
10. he
adds v. 16.
*Be not wise
in your
own con-
ceits.*

1 *A Self-conceit* that each of them is in the right; every man hath a good opinion of his own opinion. Every man puts it off from himself, and instead of saying, as did the Disciples, (when Christ told them, one of you shall betray me) *Master, is it I?* most are ready to say, *Master, 'tis not I.* Most men, instead of confessing their blindness, ask like the scornful *Pharisee*, are we blind? so loth are men to suspect their own defects. It was just so in the time of the division between the *Roman* and *Grecian* Churches; each justified themselves, and neither would acknowledge themselves to be in the error. *But Christians*, hear a little; if you think your selves in the right, I hope you think so on good grounds, and not that you are in the right meerly by thinking so: now if your grounds be good upon which your conceits are built, you need not be afraid, nay you may be en-
cou-

Or, Love one another.

couraged to produce them with boldness. 'Tis to be suspected, that they who refuse to bring forth their strong Arguments, have no strong Arguments to bring forth. Christ tells us, John 3. 21. that he that doth truth (and he that holds truth) cometh to the light, that his deeds may be made manifest that they are wrought in God. John 3. 21.

If mens Arguments be pure and good, they will not be the worse, but the more confirmed by being weighed; if they be found either base metal or counterfeit, the discovery will ingage them to part with them, and to take their part no longer, lest they deceive their soul. In short, if they be good, they may do good, they may help others to see the light; if bad, 'twill be a mercy they were produced; for you are losers while you follow darkness and lying vanities.

2 The second hindrance to a meeting about agreement is *Pride of heart*; Pride of heart. Men are loath to be the first movers, lest they should be thought timorous and willing to yield; but, beloved

G. 4.

Chri-

The New Command renewed :

Christians, Christ Jesus did not so ; God and we had never met, nor had been reconciled together, had not God come to us first. Though God were offended by us, and had thence just reason to be forever offended with us, yet he sounds a truce, and makes the first tender of agreement ; shall we not walk as we have him for an example?

'Tis very observable, that while any one party is low, it pleads for moderation and reconciliation ; but when it hath got the staff in its hand, it scarce minds, much less practises either. *Alas Christians*, the very Heathens will shame us ; for *Aristippus* an Heathen, though elder then *Æschines*, who began the strife, sues for peace : shall we not be friends said he to *Æschines* ? *Christians*, I beseech you go to one another, and say as *Aristippus*, shall we not be friends ? And oh that every one would answer as did *Æschines*, yea with all mine heart.

Satans
policy.

3 A third hindrance to a meeting about an agreement is *Satans policy*. We may take up *Pauls* words when he writes to the *Thessalonians*,
1 *Thes.*

Or, Love one another.

1 *Thes.* 2. 18. We had come unto you once and again, but *Satan* hindered us. *Christians*, why do you not come one to another? why are ye not in your journey? 'tis to be feared *Satan* stands in your way and stays you.

The second Principle.

2 Being met, labour for a right understanding of each others mind: there is nothing makes men stand at such a far distance as a mis-understanding: 'tis with men now as with the men at *Babel*, the languages are confounded, and they understand not one another.

At your meetings seek God about these three things for a right understanding.

1 That God would be pleased by his own Spirit to declare and make clear his truth unto you; that he would make known to you, and make you to know what is his good, perfect and acceptable will, that so ye may walk before him in all well-pleasing.

2 Intreat God that he would deliver you to the truth, as well as deliver the truth to you; not only that he would open his truth to your hearts, but also open your hearts to

his truth, that so you may close with every truth, embracing and welcoming it as your joy, though it should open you to never so many reproaches in the world.

3 Removal of obstacles.

3 Intreat God to remove all obstacles, and to take that out of the way which stands in the way, and keeps you from understanding and owning truth.

Such as these.

1 Self-interest.

1 Self-interest in holding any opinion; nothing more hinders men from going to, or going from an opinion, then the interest they have by holding it; men do not care so much for the opinions they hold, as for what they hold by their opinions. Many a man thinks (*I am confident*) what Demetrius said, [*Acts 19. 2, 7.*] This craft, by which we have all our wealth, is like to be set at naught, and then we are like to come to naught.

Hence they begin to flie in the face of truth, and oppose it with outrageous rage, so dearly sweet, and sweetly dear is their darling gain: They see they cannot have the Money unless

Or, *Love one another.*

11.

unless they burn the *Bees*, and therefore fire them forthwith; they cannot possess the *Vineyard* unless *Naboth* be put to death, and therefore he must be dispatcht. When once the *copyhold* of gain and honour is toucht, men begin to look about them, and will never call *godliness* gain, *because gain is their godliness.*

Beseech God therefore that you may be *unselfed*, and may lay down all your interest of gain and honour.

Let the truth of God be *ten times* dearer then *tenths*, or any *income* of gain and honour which cometh in by any opinion; for (*as some say*) where gold grows no Plant will prosper: so certainly no truth will be dear, nor have *heart-room*, where the love of money or honour hath taken place.

2 Intreat God to keep you from *passionate discourses* and disputations:

For,

1 So much *passion* as there is, so much there is to no purpose; yea to an ill purpose.

2 *Passion* usually ariseth more from and for *self* then *Christ*.

3 *Passion*.

The wrath of man worketh not the righteousness of God.

The New Command renewed:

3 Passion hinders the efficacy of the argument; for the tingling of passion hinders the sound of truth.

4 Passion unfits a man for discourse, and confounds both memory and understanding: so that as *Aristotle* hath observed, *οι εν πάθει ὄντες τὸ ἀληθές κρίνουν ἢ δύνανται*, they that are in passion cannot discern nor judge of truth.

5 Christ loseth more by the passion then he gains by the disputation; for while you seek to honour him, he finds himself to be dishonoured.

Δυσὸν λεγόντων διαφέρει θυμωμένῳ, ὃ μὴ ἀντιταίρων τοῖς λόγοις, σοφώτερον.

When two dispute, and th' one begins to rage,

The other not retorting is more sage.

Preju-
ce.

King
8.

3 Intreat God to remove prejudices, for that doth very much prejudice the entertainment of truth. *Ahab* had such a prejudice against *Michaiah*, that he would not call him *Prophet*, but [1 King 22. 8.] *Michaiah the son of Imlah*. *There's one man, Michaia the son of Imlah, but I hate him,*
for

for he never speaks good concerning me but evil; but as Jehoshaphat said to Ahab, Let not the King say so: even so would I say to you, Christians, let not Christians say of one another, that is a rigid man, I will not hear him, or this is a Sectary, I will not hear him. Beg of God that prejudice may not hinder closing with truth.

The third Principle.

3 When God is sought, and you 3 Princi-
begin to discourse, deal faithfully as ple, speak
in the presence of God; use not po- plainly
policy and sophistry to veil the truth. ly. Fit
Do not ye equivocate nor mince words are
your meanings, hiding it under du- better
bious terms, but propose all things then fine.
clearly. Affect not novelty or nicety
of language, but speak in known and
familiar phrases.

Many times there's such ado kept How ma-
about terms, that before the dis- ny 3000
course be ended men lose themselves words
and the question too, therefore speak have these
plainly and not in Parables. It's no three
little vanity to speak such words as cost
will constrain you to use twenty, and ὑποδασι,
sometimes twenty times more to ἀποδοσι
explain what you mean. ὁμοιοσι.

The

4 The New Command renewed:

The fourth Principle.

4 Principle, hear much, say little.

4 Be as willing to hear as to speak: a man should hear twice as much as he should speak, and it seems to be intimated in his having *two ears*, but *one tongue*. Were there in times of discourse more hearers and few speakers, there would probably be easier and speedier determinations: *much talk hinders observation, and keeps things from being weighed*. A man shall meet with such Talkatives, as (like beating of an unbrac'd Drum) are able to beat some men out of their wits, at least their patience: *they are so confusedly busie, and busily confused*.

The fifth Principle.

5 Principle, weigh what is spoken.

5 Weigh not who speaks, nor how it is spoken, but what is spoken: You should not overvalue, or undervalue a truth, because ye like or dislike the party, or his manner of speaking. Sometimes (according to the Proverb) we dandle the Child for love.

love of the Nurse, and take up an opinion for his sake that brings it:

and others refuse an opinion because such an one holds it.

But Christians, consider what you do; would a man take poison, though from a Father, or refuse a Cordial, though from an enemy? It was bet-

ter said, *Amicus Plato, & Amicus Aristoteles, sed magis amica veritas.*

And the Apostles rejoyced that Christ was preached, though they that preacht him did it out of envy, and to add to his bonds. Go from

any man to go to truth; but go from no truth to go to any man. As Christ

said, the pollution is not from within, neither indeed (in this sense)

the purity: What is the word the better for being in Pauls mouth, or

the worse for being in Apollo's? What is the Heavenly treasure the worse for

being brought in an earthen vessel, or the better when handed to us by an

Angel? Is the word of wisdom the better for the wisdom of words? or

is truth the less beautiful, because naked and not arrayed with Satten

words and Silken phrases? what though

* Maldonate said

of the explication of a place of Scripture,

that it was most agreeable to antiquity; but because

Calvin had so interpreted it, he

would chuse a new one.

Phil. 4. 5.

a man have neither silver nor gold to give you; is not Christ worth the receiving?

*Ipsē dixit
fwaid all.*

'Tis strange to see how men are led into, and led out of opinions meerly by an opinion of the man. The *Philosopher* (though he were the same man, and of the same mind) in his *squalid rags* could not find admission, when *better robes* procur'd both an open door and reverence. *Boldness* and readiness of speech with the *most* (though not with the *most judicious*) bears away the Bell. To go from *Aristotle*, though a man go to reason, is, or had wont to be, no small disgrace in the Schools.

If *Herod* speak, then it is the voice of *God*, and not of man; but if *Paul* speak, then 'tis what will this *babler* say? Some cannot hear unless a *Doctor* preach, others will not hear if a *Doctor* do preach. Surely, *Christians*, these things ought not to be so; truth should be welcome to us, though the *Devil* the father of lies brought it to us; and nothing but truth, though an *Angel* from Heaven be the messenger.

The

The sixth Principle.

7 Let not custom bear sway for or 6 Princi-
 ple, cu-
 against an opinion. Let not Antiquity stom.
 or Novelty make you respect or dis-
 respect a truth; *father truth for* Christ
truths sake whether old or new. Though call'd him
 self truth,
 all truth be old, * yet our sight of not cu-
 stom.
 truth may be new; why then should * Old
 new light be a trouble to some, or truths
 tradition a burden to others? Why may come
 should Divine or Orthodox, or Or- newly to
 thodox Divine grow out of date? or light. God
 why should not a Gospel Preacher be is not tied
 to time
 in season? Some like words and for the
 practices because of custom; others gift of Il-
 luminati-
 have no other reason for their dislike. on. Dr.
 Never walk by what hath been done, Hall.
 or what is done, unless it be what ought
 to be done. Reduce things to their
 primitive institution, and then see
 what God saith of them, as our
 Saviour told the Pharisees, *Mat. 19.8.*
 Though Moses for the hardness of
 your hearts suffered you to put away
 your Wives, yet from the beginning
 it was not so.

Men do now adays by opinions
 as many do by their clothes; some
 will keep to their great Grandfathers
 habit

habit and fashion; others as changeable as the *Moon*, think they are never in fashion unless they be ever changing fashions. Some cannot like a *truth*, because 'tis not of ancient standing; others like it because it is of yesterday. Some can reverence none but *gray-hair'd* opinions, others like none but youthful and *smooth-fac'd* ones. 'Tis true, the * *multitude of years* teacheth wisdom, and so may the * *few of days*, 'tis *truth*, and nothing but the *truth*, and all the *truth*, which should have our esteem, whether it be old or young, whether the first-born of *time*, or the last.

The seventh Principle.

7 Principle, proper Arguments.

7 In all discourses and disputations use proper *Media* or arguments to prove your tenets by; bring not *Scripture* to your *reason*, but your *reason* to *Scripture*, or judge reason by reason, and *Scripture* by *Scripture*. *Moral* arguments are not fit and proper to prove *natural* Principles by, nor in many things *rational* Arguments to prove or disprove *Scripture* by. Prove spiritual things by spiritual Arguments, as the Apo-

He hints to us, 1 Cor. 2. 13. which things also we speak, not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual, or judging spirituals with spirituals. The Apostle did not borrow words or arguments from without, but uttered spiritual arguments to prove spiritual things. Never draw Ecclesiastical conclusions from Political premisses.

The eighth Principle.

8 Discourse not to cavil but to convince, or to be convinced. Many discourse and dispute more for faction than satisfaction, and hence come so many factions. 8 Principle, cavil not.

Many, yea too many, discourse and dispute to shew what may be said then what should be said; ever carping and making objections when there needs none to be made.

The ninth Principle.

9 When truth is spoken yield to it; men think it a shame to submit and surrender themselves after they have so long and so stoutly stood in the defence of their opinion; and therefore 9 Principle, yield to truth.

fore though they be convinced that their tenet is at least suspicious, like so many Sophisters in the Schools they study to evade by distinctions, rather then give glory to God in confessing their sin.

But, *Christians*, 'tis no small conquest and victory that you obtain when your self, error and darkness, is overcome and captivated by truth. *'Tis an honour to be overcome by truth, but to overcome the truth is shame.* Plutarch makes it a great discovery of proficiency in vertues, when a man doth not take it ill that he is confuted.

The tenth Principle.

10 Prin-
ciple, pra-
ctise to-
gether.

When, and as far as you are convinced, practise. Go together as far as you can; what need you part till needs must? you can agree to preach, hear, and pray together, though in other things you differ. *I have seen such sweet success upon the prayers of Christians met together, who have differed in several opinions, that I cannot but beseech Christians that they would not forsake the assembling of themselves together, as the manner of some is.*

Let

Or, Love one another.

21

Let us therefore *Brethren*, as many Heb. 10. 25. Phil. 3. 15.
as be perfect, be thus minded; and
whereto we have already attained,
let us walk by the same rule; and
if in any thing ye be otherwise
minded God shall reveal even this
unto you.

PART II.

In the mean time let us like *Christians* More uni-
observe these ensuing *Principles*. ting Prin-
They are as salve, and you may ciples.
guess at the nature of our wounds by
them. I shall leave the application
of them to the blessing of God.

Let us bear with one another, and 1 Princi-
forbear one another in love: We ple, for-
are commanded to bear one ano- bearance.
thers burdens, *Gal. 6. 2.* That so
we may fulfil the Law of Christ, and
we shall undoubtedly be commended;
for 'tis according to the good will
of Christ if we bear one anothers
burdens. I am confident 'tis a
burden to many a soul that they
are not in all things like minded unto
their

their brethren; Yea, 'tis not without some fear and trembling, that in any thing they disagree from so many worthy and gracious men that are otherwise minded. Oh help to bear, or at least bear with the burden.

You cannot keep the unity of the spirit in the bond of peace unless you forbear one another in love, as appears most plainly by their connexion *Eph. 4. 2, 5.* forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace: this endeavour for unity and peace will be lost, unless God, who bears with us, teach us also to bear one with another.

Take these Reasons for forbearance.

Reasons
for for-
bearance.

I The
oneness of
your end.

1 You all pretend, yea I hope intend the same end: you profess one and the same design, viz. the advancement of the Gospel of Peace, and the Peace of the Gospel. Should you not therefore in relation to this end rejoyce that Christ is preach't, though some should preach him out of envy, and on purpose to add to your bonds? It was Paul's joy, *Phil. 1. 15, 16, 18.*

Why, my dearly beloved, are ye

Ephraim

Ephraim against *Manasseh*, and *Manasseh* against *Ephraim*, seeing both are for *Judah*? Oh that *Ephraim* might not envy *Manasseh*, nor *Manasseh* vex *Ephraim* any more. See that remarkable passage in *Mark* 9. *tho*. 38. saith *John, Master*, we saw you casting out Devils in thy Name, and he followeth not us, and we forbade him because he followed not us: the *Christians*, is not this many a mans language? forbid him, silence him; and shut out with him, down with him? why so? Why? because he followed not us. But *Jesus* forbade *John* to forbid him; for *verse* 39. *Jesus* said, forbid him not; and he gives two reasons of it: First, no man which shall do a miracle in my Name can lightly speak evil of me. Secondly, *verse* 40. for he that is not against us is on our part. *Christians*, can he be against you that is for *Christ*? what though he follow not you, he notwithstanding carries on *Christs* end? Blessed *God* forbid this, that we should forbid one another to do thy work.

2 Reason,
you agree
in the
most and
best.

2 *You agree in the most and the best things.* The Fundamentals and Essentials of Religion (*in which you to whom I write do agree*) are of far more worth, and therefore of far more concernment to *ingage* you than circumstantial and accidentals (*the things in which you disagree*) are to *disingage* you.

3 Reason,
consider
your
selves.

3 *Consider that your selves also are men subject to the like infirmities with your Brethren, and subject to like passions, and have also your failings, aberrations; in many things we offend all: who is there that sinneth not? Good Lord, if thou shouldst be so soon angry with us as we are one with another, who could stand? I beseech you to read this Scripture with all lowliness and meekness of mind, Gal. 6. 1. Brethren, if a man (or as the margin reads it, although a man) be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness: why so? considering thy self lest thou also be tempted. If thou be tempted, that which thou findest fault with may be thy fault.*

Or, Love one another.

25

The second Principle.

2. Until ye are agreed have charity-2 Charity.
table thoughts, not hard and harsh
censures of each others walking. Judge
it rather to be conscience then stub-
bornness, which ingageth men to
walk in different courses: You would
have others think so of you; why
will not you think so of others? Who
would not think, but that to have
every mans good will, to keep the
love of relations, to enjoy their li-
berties, men would comply with any
thing, were there not an awe upon
their consciences? whence it may
arise I will not question.

Love thinks no evil, viz. of others,
as well as towards others. Love
banisheth jealousies and suspicions, 1 Cor. 13.
and so consequently censures. 5.

The third Principle.

3. Draw not away your love when 3 Princi-
God draws not his love; dare any ple, love
man deny his love to that man where whom
God grants his love? If any man God loves
love not the Lord Jesus Christ, let 1 Cor. 16.
him be *Anathema Maranatha*. But 22.
is any man beloved and a lover of
Christ? Oh take heed, deny him

H

not

26 The New Command renewed:

not your love. Let that of the spirit which appears in him draw thine heart more towards him then that of flesh which appears, take off thine heart from him.

We many times take notice of that which will divide, and not of that which will unite. A small error was soon espied in certain pictures of *Apelles*, when a thousand excellent touches were not at all observed. One hour of *Eclipse* causeth the Sun to be more gazed on then a thousand fair days. Those souldiers who followed *Cesars* triumph published his vices, but concealed his virtues. But, dear Christians, let us rather say one to another as *Queen Elizabeth* said to the Lord *Burleigh*, sit down, my Lord, we make much of you, not for your bad leg, but for your good head. Let us make much of each other, and sit down together, not because there is badness in the feet, but because there is goodness in the head and heart.

4 Principle. The fourth Principle. 4 Censure no mans intention, till his practice, either words or works, discover

cover his meaning. Many times by their fears, jealousies and suspicions, men create that in their hearts which had never a place in the suspected parties imagination. *Jacob* was needlessly troubled, and causelessly afraid of his brother *Esau*, when nothing gave him occasion to suspect his brother but his own guilty conscience, which told him he did deserve it: *Jacob* fears that he came to execute revenge, when he comes to welcome home his brother, and entertain him honourably.

Jealousie is as quick as *Martial Law*, arraigns, condemns, and executes all in a moment.

* Nothing doth more hurt and * Mistakes
wrong to friends then jealousies. of things
Some cry out of some, these men cause
intend nothing but *Anarchy* and con- things to
fusion; so that shortly there will be be done
no difference of (nor respect to) amiss.
persons. Others cry out of others,
these men intend nothing but *Lord-
ship* and tyranny, to encroach all
power into their own hands; and so
to be masters over our faith, and to
lord it over the *Lords* inheritance.

The New Command renewed:

But why are ye become evil judges of thoughts? are you the searchers of hearts? you would judge more righteous judgment in this, to judge according to appearance.

The fifth Principle.

Principle, Incense not.

5 *Do nothing whereby to incense and exasperate another.* Provoke one another to love as much as you can, but to wrath as little as you may: nay, not at all. 'Tis becoming Christians to use soft words, and they turn away wrath; but many words stir up strife. Bitter words are like sharp swords, they pierce to the very soul. But let others passion provoke your compassion. 'Twas sweetly said of Calvin concerning Luther. *Though he call me Devil, I will call him Saint.* Oh that Christians would learn that lesson of Christ, *When you are reviled revile not again.*

Prov. 13. 1.

pragmatic
enob ed
alms

Rom. 2. 1.

Alas! do not men speak bitterly against bitter speaking, and write bitterly against bitter writings, becoming *inexcusable* thereby? for wherein they judge others they condemn themselves, being doers of the same things. Oh that Christians would

over-

Or, Love one another.

29

overcome evil with good, passion with meekness, bitterness with sweetness, for a soft tongue breaks no bone, Prov. 25. 15. Oh how did *Abigails affection* conquer *Dauids passion*, though heated seven fold! And how did *Dauids kindness* to *Saul* make *Saul* confess his unkindness to *David*! However others carry themselves toward us, unbecoming Christians, our carriage toward them should be no other then is becoming Christians.

A Publican will love where he finds love, and salute when he is saluted: but you (*ah you Christians!*) are to exceed and excell in love: to love when you are not loved, (*though the more you love the less ye be beloved*) to speak fair when you are ill spoken of, nor to render railing for railing, but contrariwise blessing; you are thereunto called.

1 Pet. 3. 9.
2 Pet. 2.
11.

Christians should be as the *Angels*, which are greater in power and might, yet bring no railing accusations before the Lord: *Michael* the Archangel disputing with the Devil about the body of *Moses*, durst not bring (*heark ye Christians*) he durst

The New Command renewed :

not bring a rayling accusation, but said, *The Lord rebuke thee.* Let us do for the future as *Johns* Disciples. did by their Master when *Herod* slew him, *Mat. 14. 12.* they took up the body and buried it, and went and told *Jesus.* Let us bury in oblivion all railings and injuries, only go and tell *Jesus,* and say, *Lord rebuke them.*

The sixth Principle.

6 Principle.

6 Go not about to make one another odious by representing things worse than they are. Many times the picture of the Lion is more dreadful than the Lion it self. Good Lord, in what black, ugly, and deformed shapes, do men set forth one another, as if they were monsters and no men!

Ah _____

_____ *Pudetque referre,
Hac dici potuisse, & non potuisse refelli.*

Ah _____

*I blush to tell it,
That I can speak it,
But cannot refell it.*

Tertullus never strained his Oratory

tory against *Paul*, nor *Tobias* and *Sanballat* theirs against *Nehemiah*, more then Christians (if at least they be as they are called) do strain theirs to bring one another under disrespect and odium.

The seventh Principle.

7. Draw not conclusions from other 7 Principles, and then say they are *ple.* their opinions. We may make the same complaint as *David*, they *Psal. 56.* wrest, torture, and wrack my words. *Alas!* men set every thing on the tenter hooks, stretch and twist every Principle like a nose of wax.

Alas! What pity 'tis to see men invert and pervert one anothers words, and at length to draw such conclusions as would make one think they mean what they never meant? 'Twere a good thing to interpret candidly, and when a thing will bear a double construction, to take it in the best sense. But we see by sad experience that *Sophistry* makes more *Syllogismes* then *Logick* doth.

So some mistook and misreported *Paul*, *Rom. 3. 8.* as if he had said, that we might do evil, so good might

32 *The New Command renewed :*

come thereof. So the Jews depose that Christ said he would *destroy the* Mat. 26. *Temple at Jerusalem* in three days and raise it again, when he spake of 61. his Body, as appears *Joh. 2. 21.* what words thus wrested and perverted may not be called heresie and (as they said of Christs words.) blasphemy? when if taken as meant, and in their proper sense, may be found very sound and consonant to truth. *Take heed therefore of glossing or commenting upon another Text.*

The eighth Principle.

8 Princi- 8 *Grant to others what you would*
ple, do as *have others grant to you.* We are
you would usually better at receiving: then at
be done to giving; we care not how much we
receive, nor how little we give, though it be more honourable to give then to receive; when our selves are inferiours, and others superiours, we beg (as did the servant, *Mat. 18. 25.*) Have patience a little, *have a little* patience; but when our selves are superiours, and others inferiours, we *have no patience at all.*

Jesus Christ sums up the Law and the Prophets in this Principle, [*Mat.*

7. 12.] Therefore all things whatsoever ye would that men should do to you, do ye even so to them. This is all that the Law, viz. Love thy neighbour as thy self, doth require, and the doing of it is the fulfilling of the Law. 'Tis indeed a golden Rule, a royal Law, the standard of equity, according to which we must converse with all men.

Ah Christians! did we make other mens cases our own, we should say the case is altered. Job pleads thus Job 16. 5. with his friends, I could also speak as you, if your soul were in my souls stead, I could heap up words against you, and shake my head at you; but I would strengthen you with my mouth, and the moving of my lips should assuage your grief.

Many a great Commander have upon this very consideration shewn themselves exceeding merciful and kind to their captive, considering it might be their own case, and then they would be glad of mercy. And indeed victory to generous minds is only an inducement to Moderation.

The New Command renewed:

See how *Adonibezek's* conscience flies in his face for his cruelty, when he himself was served by others as he had served others, *Judg. 1. 7.* And *Adonibezek* said, *Threescore and ten Kings, having their thumbs and their great toes cut off, gathered their meat under my table; as I have done, so God hath required me.*

The ninth Principle.

9 Principle, no prejudice nor partiality.

9 Do nothing in prejudice or partiality; the one will make you an enemy to good, the other will make you a friend to evil. Prejudice will take in nothing, partiality will take in any thing.

Alas! such is our misery, that men part Religion, and love by parties. Men love not (as God loves) without respect of persons; but men love such, because they take part with them and their designs; and have prejudice against others, because they are not their followers.

Till we love one another, according as Christ hath given us command and example, as he hath loved us, that is, as his, we cannot expect so sweet a concord as then we may.

The

Or, *Love one another.*

The tenth Principle.

10 *Ascend or descend, go higher or lower, do any thing (Sin excepted) that you may agree. Become all things to all men, if at last by any means you may win some. No such way to win one anothers love, as by denying our selves to seek one anothers wealth.*

1 Cor. 10.
24.

Nature is so in love with unity, that particular beings will forsake their own interests, their elements and centres, which are their rest and happiness, rather then there should be a breach or vacancy in nature; and 'tis but reason that particulars should serve the universal, [for they who so lose shall save] seeing that unless their Vessels be preserved their Cabins cannot.

Alas Christians! how will ye thus seek every man his own, and not the things of Jesus Christ? Oh how glad am I, my joy is now fulfilled! saith John at Christs increase, though his increase be my increase; and Paul would rather starve himself, and never eat flesh while he lived, then do any thing which should

The New Command renewed:
should offend or sadden his weak brother.

Bodies ductile and tensile (*metals that will be drawn into wires, wool or tow which will be drawn into yarn or shread*) have in them the appetite of discontinuing so strong, that they will follow the force which wire draws and pulls them out, rather then discontinue or forsake their own bodies.

Cratiselea the mother of *Cleomenes* (when he was loth to send her for a pledge into *Egypt*) said unto him; come, come, put me into a ship, and send me whither thou wilt, that this body of mine may do some good to my Countrey, before crooked age consume my life without profit.

Oh that there were such a heart in us, but to lay aside our own particular relations and interests, that there may not be so many a breach in the publick; let us be weak with the weak, as well as strong with the strong, that we may make up breaches.

PART

PART III.

For a further help to unity, I shall lay down some other Principles to unite our judgments, and submit them to the judgments of the Saints, whether they speak according to God or no.

The first Principle.

Seeing there is nothing to be practised, believed or taught, which is not agreeable to the mind of God, Let us make the Word of God our Judge.

1 Principle, make Scripture judge.

The Scriptures (as is granted by all that I write to) are the touchstone by which all religious Principles and Acts are to be tried. To the Law, and to the Testimony, if they speak not according to this rule, 'tis because there is no light in them, Isa. 8. 20. Let nothing pass for current coin, which hath not this stamp upon it.

Cer.

Certainly no Christian will refuse to make the truth of God, contained in the Scriptures, the judge of all he holds and practiseth, it being the *basis* of both if they be laid on their true foundation : 'tis the trial which tries all ; and therefore bring your opinions to the light to see whether they be of God or no.

If the Scriptures write *Jus Divinum*, divine right upon any opinion, 'tis then *authentick* ; but all other authority is not sufficient to command either Faith or Practice. The *Bereans* [*Acts* 17. 11.] were called more noble than those of *Thessalonica*, because they did not take things upon trust, and believe *implicitly*, but searched the Scriptures daily whether these things were so. If any man, or an *Anzel from Heaven*, bring you any other Doctrine, let him be accursed, *Gal.* 1. 8.

Certainly these are the undoubted, perfect, and infallible rules for all matters of Faith and Practice, or God could not judge the world by them at the last day.

Let us do therefore as the wise men when they saw the Star, go up to Jerusalem, that is, to the Law and to the Testimony, and willingly acquiesce in the Answer we receive from the Oracles of God.

The second Principle.

2 Labour for a right understanding of Scripture; for the want of this makes all our differences; we err, not knowing the Scriptures. Every one indeed brings Scripture, but most bring their own, not the Scriptures own sense, for their opinions.

2 Principles of right understanding of Scriptures.

For a right understanding of Scripture take these three courses.

Three helps to understanding Scripture.
1 The Spirit.
Jam. 1. 5.
Like 11. 12.

First, consult with the Spirit of God. None knoweth the mind of God but the Spirit of God, 1 Cor. 2. 11. The Philistines, by plowing with Samsons heifer, came to know his riddle. If any therefore want wisdom, let him ask it of God, who giveth liberally, and upbraideth not, yet he giveth the Spirit to them that ask him.

Secondly Consult with the Saints, for the secret of the Lord is with them.

2 The Saints.

them that fear him, and he will shew them his Covenant, [*Psalms* 25. 14.] Converse with them who converse with God. The Saints have clearer apprehensions of Scripture than other men, and can give a better account of the Mystery (*not so perhaps of the History*) than many a learned man can do: *the reason is apparent*, for the godly man, though *illiterate*, hath the Law in his heart, and the truth in his inward parts; *the Bible is transcribed within him*. But the most learned man in the world (*if not a Saint*) hath it not in the *experience*, though he have it in the *expression*.

Not beloved that I speak in *dislike* of learning and its use; *no*, that next to the Lord Jesus Christ, and Communion with God in him, there is *no portion* (whether riches, honours, or pleasures) *like unto it* in my esteem. This by the way, *now to our purpose*.

It is good therefore to consult with the Saints; a conjunction of Counsellors will do well, for in the multitude of them there is like to be

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be safety, Prov. 11. 14. As to depend only on other mens judgment, were to make as if the spirit had not come to thy self; so to depend only on thine own judgment, were to make as if the spirit of God had not come to others.

Thirdly, Use such helps as God hath made useful to others for their right understanding of Scripture.

Such as God hath made useful to me and many other Christians I shall set before you; I speak unto wise men, judge ye what I say.

Three other rules.

Rules for the understanding of the Scripture.

The first Rule.

1 That the Father, Son, and Spirit, as they are one, so they agree in one, John 5. 7, 8. they have but one design. The Father, Son, and Spirit are not like the gods of the Heathen, (which indeed are not gods) always quarrelling one with another, clashing against, and contradicting one another: though they will many things, their will is but one.

Therefore if you find in Scripture, that the Sons design in Redemption seems to be of larger extent than the Fathers in Election, and the Spirit in Sanctification, reconcile it by

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by this rule, for there is but *one* and the same object of the Fathers Election, the Sons Redemption, and the Spirits Sanctification to eternal life.

The second Rule.

Second Rule.

2 Every particular is to be interpreted by the scope of the whole, and that will free Scriptures from all seeming contradictions.

* *Xp'st.*

Paul saith, *Rom. 3. 28.* a man is justified by Faith, without (* or a part from) the deeds of the Law; but *Jam. 2. 24.* Ye see then how that by works a man is justified, and not by Faith only, * or alone.

* *Mbrar.*

Now here seems to be a contradiction; but the scope of the Scriptures will untie this knot (as I understand) thus: By Faith alone we are justified, but the Faith by which we are justified is not alone: 'Tis not (as I conceive) the work Faith, nor the works of Faith, but a working Faith whereby we are justified.

By Faith the person is justified, and by works the Faith is justified; and thus beloved (I hope) you see clearly that there is not *concordia discors*, a disagreeing agreement; but *dis-*

discordia dantore, an agreeing disagreement between these two Scriptures.

One saith (to this our purpose) that to hang on any word or phrase in a Text, and neglect the scope, favours of an Heretical disposition. And Luther hath a sweet saying to this purpose, *Grammaticam decet Theologicē cedere, quoniam subjecta sunt verba rebus, non res verbis: vox mentis sensum sequatur & littera spiritum.* The sense in short is this; Words must give place to the matter and sence: His reason is this, because matter is not for the words, but the words for the matter. And again Divinely, *Iste modus intelligendi aut interpretandi Scripturas diversa, scil. ex diversis locis decerpere, est fallacissimum; habenda igitur est tota Scriptura ante oculos, & contraria contrariis conferenda.* That way of understanding or interpreting Scriptures, viz. to gather divers things from divers places, is most deceitful; the whole Scripture therefore is to be had before our eyes, and contraries to be compared with contraries.

Friends,

Friends, I hope it will not be
offence to any to quote an Author
for I believe, 'tis as lawful to consult
with the experience of dead as living
Saints.

3^d Rule.

The third Rule,
3 The place is not truly interpreted
nor consequence well inferr'd, the con-
sequence whereof is an absurdity, and
speaks any thing to the disparage-
ment of the God of grace, or the
grace of God, as Luther, (Divine
Luther) *Omnia Scriptura est pro Chri-
sto interpretanda, ex. gr. Serva man-
data, scil. in Christo; quia sine Chri-
sto nihil potestis.* All Scripture is to
be interpreted for Christ, as, Keep
the Commandments, viz. in Christ;
for without him we can do no-
thing.

And again, fully excellent, and
excellently full: *S. adversarii urgent
Scripturam contra Christum, urgeamus
Christum contra Scripturam.* If
our adversaries urge Scripture a-
gainst Christ, let us urge Christ a-
gainst Scripture.

If the interpretation of any Text
draw such inferences after it as these,

viz.

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2. That God is unjust, that God is
utable, that God cannot do all things,
that Christ is not able of and by him-
self to save to the utmost, that the
aints shall not be kept through Faith
by the power of God to salvation; I
ay, if such inferences follow the in-
terpretation of any Scripture, 'tis
not truly interpreted, for they can-
not speak the truth but for the truth.

The fourth Rule.

4. Take heed of distinctions, though 4 Rule.
there may be use of them, yet for
the most part the most part of di-
stinctions arise from darkness and ig-
norance, or from wilfulness. There-
fore take heed of them, and admit
not of any which are not well groun-
ded on the Scripture. Did we speak
more punctually to all points, and
more distinctly, there would be fewer
distinctions.

It is a common thing with many
men that cannot or will not (*Oh that
there were not such as will not*) un-
derstand the truth, to raise distin-
ctions and evade that way. When
men know not what to say, then
like *Sophisters* they cry *distinguish*,
we

we must distinguish. And then *Materialiter* and *formaliter*, *strictè* and *late*, (poor thread-bare terms) are tossed up and down like Tennis Balls.

The fifth Rule.

4 Rule.

5 *Parables and similitudes* but not in the particulars, but in the whole; not in every sentence, but in the scope.

They run not on all four, as we say; they are of more use for *Illustration* than *Demonstration*. And I believe there is not a truth held on in a *parable*, but its held forth also in some place of *Scripture*, which will be better to ground on, being usually more clear.

6 Rule.

The sixth Rule.

6 Seeing God in *Scripture* speaks much in a little, interpret *Scripture* in the largest sense. *Scripture* is like to *Laws of favour*, which are to be extended as far as may be. We wrong many a Text of *Scripture* by confining, bounding, and limiting it in a narrow compass. The *Evangelists* look upon several Texts as fulfilled in their days, which

The Hebrew Doctors say, that the Law hath seventy faces, i.e. many manner of ways to be opened and applied.

ed: Or, Love one another.

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which were fulfilled long before, as
Mat. 3. 17. Then was fulfilled that
which was spoken by the Prophet
Jeremiah, saying, &c. Now this
was fulfilled literally in *Jeremy* 31. In the
15. When *Ephraim* (which came New Te-
from *Rachel*) was in captivity, and stament
fulfilled here by *allusion*; as much as the Apo-
if it had been said, we may now take stles bring
up the words of the Prophet; as if the same
that place was not fulfilled till now. testimony
And so you shall often find several purposes.
and Texts upon several occasions applied
to several uses, which shews, that
the sense should not be confined. As
for instance, that Text [*Hab. 2. 4.*
The just shall live by faith] is ap-
plied in several senses, as appears by
comparing it with *Rom. 1. 7. Gal. 3.*
11. Heb. 10. 38. in all which places
it is quoted.

The seventh Rule.

7 No place must be interpreted 7 Rule.
so as to make the two Command-
ments, love your Neighbour, to pre-
judice each other. As the Proverb
is, we must not rob Peter to cloath
Paul: We may not take from God
to give to our Neighbour, nor
take

take from our Neighbour to give to God.

As Honour thy Father and thy Mother: Now we must not under pretence of honouring our Parents dishonour God; no, 'tis obedience to *Mat. 7. 11.* *disobey them, wherein we cannot obey them, unless we disobey God.* Neither may we under pretence of *Corban* or a gift refuse to do ought for our Father and Mother, as God commands us, lest we make the word of God of none effect.

The eighth Rule.

3 Rule.

8 Distinguish between things spoken properly, and things spoken figuratively, as also things meant literally, and things meant spiritually. The Prophet *Malachy* said, *Mal. 4. 5.* that *Elias* must first come, which was spoken of *John the Baptist*, as *Christ* clears it, *Mat. 17. 12.* So these words *Mat. 16. 6.* Beware of the leaven of the Pharisees, are not meant properly, but figuratively.

If a man should take that place [*Mat. 5. 29.* If thine eye offend thee pull it out] literally, he might be guilty of self-murder. Therefore it

Or, *Love one another.*

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is to be understood spiritually, viz. of any thing that is as near, dear, and tender as our eye to us. *Origen*, who interpreted all, or almost all, other places of Scripture mystically, understood this place literally, [*Mar.* 19. 12. Some make themselves Eunuchs for the Kingdom of God] and thereupon gelded himself; but surely *Origen* had not that *ab origine*, for from the beginning it was not so; it was not *instituted* by God, therefore must not be *executed* by man.

The ninth Rule.

All places which speak of Admini-9 Rule.
strations and Administrators, are best interpreted, the nearer the sense comes to Gods design. Gods design is, *Eph.* 4. 11, 12, 13. by all Administrators and Administrations to bring about the perfecting of the Saints, the work of the Ministry, and the edifying of the Body of Christ till we all come, &c. Now all Administrations and Administrators being to help on this, the places of Scripture speaking of such things are undoubtedly best understood in the sense which doth promote that work.

I

The

The tenth Rule.

Rule 10,

10 If Scripture speak it, believe it, though reason cannot find out the reason of it. The Scripture saith in Job 26. 7. That the earth hangeth on nothing. The Scripture saith, that one is three, and three are one, 1 John 5. 7. How can reason think this true? and yet 'tis true; for God who is truth, and speaks nothing but truth, saith 'tis so.

Yea, let me add, that could God be comprehended by our reason, we might think it reason to think he were not God.

The third Principle.

3. Principle.

3 If after all these endeavours to attain and obtain the right understanding of Scripture, they yet seem in any particular to speak darkly: and as to external dispensations, thou knowest not with which to close, make holiness thy rule.

That way which conduceth most to self-abasing and Christs advancement, is the safest: and did Christians judge of opinions and practises by this Rule, they would better discern between things that differ.

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You hear men say *this is Christ*, and *here is Christ*, and both may seem probable to you; but you know not how to determine: there are strong arguments on both hands. Now *consider*, and in good earnest weigh, and that *without partiality*, which makes most *for an exact walking with God*, and building up one another in the faith and fear of Jesus Christ, and accordingly engage.

The fourth Principle.

4 *Make not that common to all* 4 *Principle which God hath made peculiar to some; ple.*
nor make that peculiar to some which God hath made common to all; do not ye *enlarge* when God hath *straitened*, nor *straiten* when God hath *enlarged*. Cast not *Pearls* before *Swine*, nor give the *Childrens Bread* to *Dogs*: neither refuse to give the *Children* bread, and deny not *Pearls* to them whom God hath made his *Jewels*.

Give every one his due; tribute to whom tribute, love to whom love, honour to whom honour. *Be not you shy* of joyning your selves when God will joyn himself, lest you call that *common* and unclean which God

Jer. 15.
20.

hath *sanctified* ; be sure also to make a difference between the *precious and the vile*, then God will make you unto this people a *fenced brazen wall*, and though they fight against you they shall not prevail ; for the Lord will be with you.

The fifth Principle.

5 Princi-
ple.

5 *Confine not God to any, nor deny to God, any way of working* ; know this, that he worketh, when, where, how, and by whom he pleaseth : because the first *Gospel Ministry* was with miracles, can there be none now *without miracles* ? why will ye limit the holy one of *Israel* ?

If he bring about his end, that is, by the Gospel to bring in poor sinners to himself, what matter's it whether it be done by the work of his hand, or by the word of his mouth ?

And yet *who knows* but God who did, will again appear *in working miracles* ; especially at the calling in of the *Jews*, as he did then at the calling of the *Gentiles*. But whether he will or no, let us not limit the holy one of *Israel*.

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The sixth Principle.

6 Do not divorce what God hath married, nor separate what God hath joyned together. The fulfilling of the righteousness of the Law without us doth not hinder the fulfilling of it within us, nor the fulfilling of the righteousness of the Law in us, deny the fulfilling of the Law without us.

Why should some (like the Corinthians) cry up Paul, and Apollo, and Cephas, and neglect Christ? and others cry up Christ and neglect Paul * and Apollo? surely Paul, Apollo, *Yea that reject. Cephas, and Christ, are very good friends. Christ is not included in Paul, nor excluded from Paul; but is within him, and without him.

Some cry up Christ in the flesh, others Christ in the spirit, but Beloved, is Christ divided? surely Christ in the flesh, and Christ in the spirit, do not oppose one another; why then should any oppose them one to another.

Some are altogether for the Letter, others for the Spirit and meaning of the word: Beloved, why
I 3 should

should ye not be for both in one, seeing they agree in one? *Letter and spirit, Word and meaning, do not disagree nor cross one another.* The lesson, when the Scholar hath learned it by heart, doth not differ from that in the book, they are still one and the same lesson.

The Word is the meaning exprest, the meaning is the Word explained. Only let me add, that though the word *includes* the meaning fully, yet it doth not *fully exprest* the meaning, as appears by Christs exposition of the Law, *Mat. 5.*

Some look but little to the *outward* conversation, as if all Religion consisted in an *inward* retirement and contemplation; others look as little to the *inward*, as if all Religion were in the *outward man*: but, Beloved, the inward and outward man make but *one man*, the inward and outward conversation but *one conformity* to the Will of God. *He doth not enjoy much of God within, who walks not much with God without; nor doth he walk much with God without, who enjoys not much of God within.*

The

Or, Love one another.

The seventh Principle.

7 Whatever was either rule or principle under the Law, is still so under the Gospel, unless we can shew its abrogation. What was once discovered to be the Will of God, continues to be so till he himself do disanull it. We see indeed that many things are revoked, and though they were once his will, are his will no longer; for God doth not speak the word because the word is right, but the word is right because God speaks it.

Let us not therefore think that the Old Testaments authority is not proof sufficient; surely, as far as I understand, his will there is not abrogated in the New Testament, but abides still in its full force.

The eighth Principle.

8 Use sweetness rather than violence, words rather than swords to convince one another; use verba rather than verbera, Argumenta Aristotelica rather than Bacillina, rational Arguments rather than club Law, to win upon each other.

Certainly, if Reason and Scripture will not prevail, imprisonment, &c.

are not like to do it. I am sure the first is more futable to man, who cares not to be bound but with the cords of a man, viz. love; cords may bind up his hands that he cannot hurt, but love binds up his heart that he will not hurt.

A Cart may break Ice, but it doth abide Ice still; but the Sun doth melt it out of it self.

I beseech you, *Beloved*, let us rather pray one for another, then make a prey one of another: If Christ come and find us beating our fellow-servants, how, ah how shall we look him in the face? Oh that every one that reads would ask his heart concerning every Rule and Principle, how far it doth concern himself, and not put off, as if others, and not himself, were spoken to.

Try all things, hold fast that which is good.

Consider what hath been said, and the Lord give you understanding in all things.

PART

PART IV.

*I shall add some Arguments to
provoke us to mutual love.*

The first provoking Argument.

I *Is the will and command of the* 1 Argu-
Lord Jesus Christ that we ment.
love one another. And oh with what
willingness should Christians embrace
the will of Christ? Certainly if his
command be grievous to us, the love
of God is not in us, 1 John 5. 3.

Alas! how little is love your ene-
mies observed, when love one another
is so little regarded? Surely you
would have been loth to have dealt
so unkindly with a dead friend as not
to observe his last Will and Testament,
and will ye deal thus with Christ?
are these the effects of your affebtion?
How can you prove what you pro-
fess, that you are his friends, when
he saith, John 15. 14. ye are my
friends if ye do whatsoever I com-
mand.

mand you? *never talk of friendship unless you obey him.*

Read over that place, (*not over-ly, but seriously*) 1 John 4. 20. If a man say *I love God, and hate his Brother, he is a liar.* Do ye see this, Christians? Who speaks truth? God or you? You say you love God; God saith you lie, for you love not one another.

Mean ye to *mock God*, when ye call upon him and pray, *thy will be done*? Is not this his will, that ye *love one another*? What would you have God say *Amen*, and you will not say *So be it*?

The second provoking Argument.

2 Argu-
ment.

Secondly, *We have Christ for an example*; he lived and loved as well as suffered and died, leaving us an example. *This is all we have to do in the world, to shew forth the virtues of Christ, and to walk as we have him for an example.* We write not after our copy, unless we live and love as Christ did.

See that remarkable inference 1 John 4. v. 10, 11. *Herein is love* not that we love God, but that *I* love

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loved us, and sent his Son to be the propitiation for our sins, v. 11. He draws this inference, If God so loved us, *what then?* must we love God again? *nay, that is not all, but how ought we to love one another, God having given us such an example?*

Christ told the Jews, *that if ^{Abra-} they had made ^{bams chil-} Abraham their ex-^{dren, Sons} ample, they would do as ^{of imita-} Abraham ^{tion.} did; and surely did we propose Christ for an *example*, we should walk as *Christ*. If a *Painter* tell me he is about to draw the *Picture of a man*, and it prove to be *like a beast*, I shall hardly believe that he had the *Idea of a man* as an example in his *fancy*.

Surely, while the *products* and results of our *undertakings* be so brutish and diabolical, how can any man think that we have Christ as a *patern*, unless they judge Christ by us to be according to us, *viz.* malicious and envious as we are?

Ah my Brethren! tender the honour of Christ more; he hath told the world that they may read him in you,

you, and your obedience to his commands will give all the world to understand that ye are his Disciples. *Alas !* what will men think of Christ when they see his Disciples walk in strife and bitter envying?

You are *his Epistle* to be known and read of all men; and if the copy contain such bitter things, will they not think the original contains the same? *Ah my Beloved !* why do you bring an evil report upon the Lord Jesus?

When the streams are bitter, will any think the fountain sweet? The Academicks, the Peripateticks, the Stoicks and Epicureans, and all the Sects of the Philosophers, were more careful to follow their leaders, then Christians are to follow Christ.

But as Alexander said to a cowardly Souldier of his called Alexander, *Leave off thy name, or fight better*; never call your selves Christians, and pretend to walk as you have Christ for an example, unless men may read that in you which was read in Christ, viz. Love.

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The third provoking Argument.

Thirdly, Love is Debt. You owe ³ Argu-
love, and should owe nothing else to ment.
one another. Christians, will ye not *Aut hoc*
be honest men and pay your debt? *non est*
Rom. 13. 8, 9, 10. when you love *Evange-*
one another you fulfil the Law and *lium, aut*
nos non su-
pay your debt. *mus Evan-*

Is it not strange that Christians *gelici.*
should be such Antinomians? this is
Christs Law, Love one another; now
you are Antinomians if ye love not
one another; certainly a man that is
for love is no Antinomian, for the
Law is fulfilled in this one word, viz.
Love. Look to it, Christians, you
will never be out of the danger of
being arrested one by another till
you pay your debt and love one a-
nother.

The fourth provoking Argument.

Fourthly, Your union and commu- ⁴ Argu-
nion one with another, your loving ment.
one of another, will remove the scan-
dals which your divisions bring upon
the truth of God. There is no such
stumbling block which causeth the
world to wave the way of God, as the
division of Saints.

It.

The New Command renewed :

It is bad like (*saith the world*) that they can teach us the truth, when they cannot agree about it themselves. *Blessed God!* what a reproach is this? Oh that this should be published in *Ascalon*, and spoken in *Gath*!

Christians, would it not make you blush if you should hear poor souls (*as I have heard (the Lord knows) with a sorry heart*) come and tell you, that there is *nothing* keeps them so much in doubt, *nothing* fills them so full of fears as the *division of Saints*.

Alas, *saith a poor soul*, my soul is in a strait between two, and what to do I know not; one tells me this is *Scylla*, another tells me that's *Charibdis*; one tells me that in that way there is a *Lion* another tells me that if I lean on that wall a *Serpent* will bite me, and this, *saith the poor soul*, even rends my heart to pieces.

Ah Christians! let the sighing of these poor *Babes*, and *Infant souls*, prevail with you; yea let them, who as yet are unborn, (*being not new born*) see your sweet and loving
con.

The New Command renewed.

conversation, that they may be won by it.

The fifth provoking Argument.

Fifthly, Your living in love will ^{Argu-} ~~midwife~~ ^{ment.} into the World that long lookt, and longed for Manchild of Reformation, with which we travel in birth to this very day.

Alas, we are like *Jacob and Esau*, struggling in the womb for Priority and Eldership, and so prove our selves foolish children by standing in the way of breaking forth. Every body cries out, *where is the Reformation?* you promised us a Reformation; ah, will ye not lay it to heart? undoubtedly had you not faln out about the way, you had come to your journeys end long since.

Nothing retards and hinders publick motion so much as division; when one goes this way, another that; 'tis spoken to the everlasting praise of *Israel*, *Judg. 18. 1.* they gathered together as one man. And *Ex. 8.* All the people arose as one man. *So Ezra 3. 1.* The people gathered together as one man. *Neh. 8. 1.* And all the people gathered together as one man.

Had

The New Command renewed :

Had they been divided, how had the work gone on? *Christians*, shall Israel *in the flesh* be as one man, and shall not Israel *in the spirit*? were they so zealous for the *Type*, and shall not we for the *Antitype*? yea for the *shadow*, and shall not we for the *body*? as you love publick settlement and safety, love on another.

The sixth provoking Argument.

6 Argu-
ment.

6 Union and love will preserve you, but division and envy will be your ruine, Gal. 5. 15. But if ye bite and devour one another, take heed ye be not consumed one of another.

What! are *Christians* become like *Milstones*, which having no grist to grind, set themselves on fire? That the world should hate you, and seek your ruine, is no wonder; but that your selves should hate one another, is monstrous. Was it ever known that any hated his own flesh? you are flesh of flesh, and bone of bone, yea of one spirit with *Jesus Christ*. Oh if you were but sensible, how sensible *Jesus Christ* is hereof! Think ye that it pains him not to have his members.

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members thus disjoynted? surely he cries out, *I am wounded, yea my friends wound me.*

What, Brethren sheath their swords in each others bowels! Will ye bring that ruine upon your selves which the Devil and his agents have attempted but in vain? Will ye pull out one anothers eyes to make the Philistians sport?

Ah take heed, lest whilst you fall out among your selves a common enemy fall in upon you, and end the controversie by both your ends. Surely the world hug themselves in these hopes, and the Saints shrug for these fears.

When *Agamemnon* and *Achilles* were slain out, *Homer* brings in *Nestor* perswading them to reconciliation from these two arguments.

Ἄλλοι δὲ Ἀχαιῶν ἡγήτορες
ἦσαν γυνήκευ Πηλεΐδῃ Πηλοποιόθεν
αἰδώς.

Alas! great sadness will the Greeks possess;

Priams and *Trojans* joy will be no less.

The

The New Command renewed:

The world wisheth of you (as Tacitus of the Germans) if this people cannot love us, that they would hate one another: and will you give them their hearts desire; must it again be said, *Thy perdition is of thy self, O Israel! Oh England!*

'Tis said of the stone Scyrus, that while it is whole it swims on the water, but being broken it sinks. Christians, there is yet hope, that being whole and united in love, we may swim above all the waters that flow in upon us like mighty floods; but if we break and divide, we are like to sink; every Womans child of us. Many other Arguments may be used, but I hope a few words will be enough to the wise; only these three to conclude with.

First, The Beasts of the field are not only at peace with us, but at peace among themselves; they especially who are of the same kind agree together, *Sævis inter se convenit usus*, the wild and savage bears agree among themselves.

What? shall the Lion lie down the Lamb, and the Leopard with the Kid.

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Kid, to teach Saints the way? The Oxe and the Ass have more knowledge then my People, said God of Israel; and may we not say of the Elephants and Stags, they have more love then Christians? they will help and support one another; but Christians

Secondly, wicked men, brethren in iniquity, agree together, Luke 23. 12. Look to it Christians. That very same day Pilate and Herod were made friends together, who before were at enmity among themselves. Can ye read this and not blush?

That very day that Christ was to be abused enemies became friends, and at this day when Christ is to be advanced friends become enemies. Christians, where are your hearts?

Thirdly, the Devils agree among themselves; and as I may say, love one another, though it be but a devilish love, Mat. 5. 3. from v. 22. to 27. Mark it I beseech you, they will not cast out one another.

Do the Devils love their Kingdom so well that they will not divide it? and do ye love ours so ill, as to

to divide it and break it? will it not be bitterness in the latter end? Mat.

12. 45. they go and call one another, and take possession and dwell there; What can Devils dwell together, and not Christians? Oh with what bleeding hearts should we think of this, that the children of Hell should be wiser in their Generations then the Children of Heaven?

I shall conclude with that Scripture, Phil. 2. If therefore there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy; that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem other better then himself. Look not every man on his own things, but every man on the things of others. Let this mind be in you, which was also in Christ Jesus.

Christians, I would I were able to express my self with more affection in beseeching you to love one another, I beseech you, yea with beseechings

I beseech you, love one another. Could I but paint out before you the pangs of my heart, and set sighs before your sight, and draw a draught of the groans which these considerations draw from my heart. But--- All I will or can say is love, love, love. The love of God, and the God of love, constrain you to love one another; that it may at last be said of Christians as it was at first, Behold how they love one another!

FINIS.

*Books Printed for and are to be
sold by John Hancock, at the
Sign of the three Bibles in
Popes-Head Alley in Corn-
hill.*

TWELVE Books lately published
by Mr. Thomas Brooks, late
Preacher of the Gospel at *Margaret
New-fish-Street.*

1. *Precious Remedies against Satans
Devices, or Salve for Believers and
Unbelievers fores ; being a Compa-
nion for those that are in Christ or
out of Christ.*

2. *Heaven on Earth ; or a serious
discourse touching a well grounded
assurance of mans everlasting happi-
ness.*

3. *The unsearchable Riches of
Christ, held forth in 22 Sermons.*

4. *Apples of Gold for Young Men
and Women.*

5. *A String of Pearls ; or, The
best things reserved till last.*

6. *The Mute Christian under the
Smarting Rod, with Sovereign Anti-
dotes against the most miserable Exi-
gents.*

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7. *An Ark for all Gods Noahs in
a stormy day.*

8. *The Crown and Glory of Chri-
stianity in 48 Sermons, on Heb.
12. 14.*

9. *The Privy Key of Heaven ; or,
A discourse of Closet Prayer.*

10. *An Heavenly Cordial for
such as have had (or escaped) the
Plague.*

11. *A Cabinet of choice Jewels ;
or , A Box of Precious Oyntment ;
Containing special Maxims, Rules,
and Directions, in order to the clea-
ring up of a Mans Interest in Christ,
and his title to all the Glory of ano-
ther World.*

12. *Londons Lamentations touch-
ing the Fire.*

*The Godly mans Ark in several
Sermons, to which is added Mr.
Moors evidences for Heaven. By
Edmund Calamy, B. D. at Alder-
manbury.*

*Christs Communion with his Church
Militant, by Nicholas Lockier.*

*Sin the Plague of Plagues, by Mr.
Ralph Venning.*

F I N I S.